

An Infallible VVay to Farewell

In our {
BODIES,
NAMES,
ESTATES,
PRECIOUS SOULS,
POSTERITIES.

Together with,

Mens great losse of Happinesse:

For not paying,

The *small* quitrent of *Thankfulness*.

Whereunto is Added Remaines of *The P. A. A*
Subject also of great concernment for such as
would enjoy the Blessed Promises of this
life, and of that to come.

By *R. Younge of Roxwell in Essex*:

To gratifie such as have long, and earnestly desired them, To prevent future mistakes in the Printing, and for other considerable Reasons: I shall Print some few of these Books; though at five times the rate of my other Pieces, whereof I Print ten thousand at once; Again, though they will be too great, for me to give as formerly; or for the poor woman to sell, as she can small ones: Yet that the Buyer may have enough for his money, I have (like those, that would distill Roses in the winter:) fairly crowded (as you see) a peck into a pint Pot. And that my own loss may be the less; my method shall be when I have Printed off my number of any one sheet, to keep the letters undistributed, untill such are served, as will venter upon each sheet single, and have patience to stay, untill it shall be grown up, to an intire Treatise.

LONDON,

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To the well-affected READER, that would be HAPPILY RICH.

AS the Oratour grown old, wrote of old age to an old man; and of friendship, to his much endeared friend: so is this Discourse of Riches and Happinesse, writ to such, and such only; as would be Happy as well as Rich.

Not to all, nor to all that are Rich: as well knowing, that the way to please the best, is to displease the most: and that to frame or fashion my matter, to please either the Rich or all; were to displease him, that is all in all.

Readers may be resembled to the Belgick Armies: that consisted of French, Dutch, Spanish, Italian, &c for so many hearers; so many humours. And what one speaks of Learning in general, may be applyed to many wholsome truths in particular: the same discourse, may make the indifferent good, the good better, and the bad worse.

Againe, Some and not a few, are like the Gadarens, (Mark. 5. 17.) who ere Christ entered their City, besought him to depart their Coasts. Nor is it amisse, to leave such as these to themselves: untill time and experience, or their own Rod hath made them wiser.

More especially, was it composed and published for their sakes, who know the worth and sweetnesse of these flowers; that prize these Pearles: as having still found, when I have finished what I intended; their entertainment to be such as at first I expected. For these Posies may be resembled, to a Plume of Feathers, or some soveraine Ballow, for which some will give much, others little or nothing. Whence according to my accustomed manner, I have out of divers fleeces, wove one piece of cloath: and brought home to them many famous Authours, though (like Murriners in a mask) I conceale their Names; as thinking it sufficient if I deliver profitable matter, after a profitable manner; and guessing it the greatest point of Learning and Oratoury; to distinguish aptly that which is confused, and to illustrate plainly, that which is obscure.

Nor do I at all, like those raw fruits of Poetry, Pamphlets, and Play-books, (which take so with our youth and Gentry) that weaken the Stomack of the soul, and fill it full of crudities, which will not be digested into any good blood, either of knowledge or vertue. And happy it were, if all proud and unsanctified wits, had but the wit to know, how Satan galls them with chaff instead of wheat, with copper instead of gold, with glasse in lieu of Pearl. Which is the earnest desire of him, who would gladly be

A furtherer of their Wealth and Happinesse,


that have a mind to it,

Richard Youngc,

How to become Rich and Happy.

The Second Part.

CHAP. I.

 He *Chirurgeons* of *Greece*, (like our *English Mountebanks*) were wont to shew the operations of their Skill upon *Scalfolds*, in view of all passengers: thereby to assure men what they could do, as well as to get more practice and custom, if they were deserving. The *Merchant* thinks it a good course; first to try with a little, how vendible his commodity will be; and after he replenisheth the *Market*, according to the esteem it findes with the *Inhabitants*. Nor is he held wise, that will venter all his estate in one bottom. Such were my thoughts, in publishing the first part of this *Traкте*: intending (like *Phidias* touching his portraiture) that if it were liked, did abide the touch, passe the *standard* of the judicious *Readers* approbation: I would publish the residue, otherwise not: resolving whether allowed of, they should *incongrue me*; or disliked, they should *amend me*. And now having found that acceptance, which in modesty I could not expect, I have sent abroad the second Part.

In the former Part of this Discourse, I have declared *what it is*, and *what it is not* to be Rich: and wichall chalked out the way in six Particulars, how men that are poor, may become Rich, and rid of poverty. In this which follows, I shall declare how they may become *Happy*, and rid of discontent or *Melancholy*.

Now for the effecting of this, there needs no more be done, than to cure men of their covetousnesse: for if that be once done, all is done; otherwise nothing, or nothing to purpose. For let a covetous man become never so rich, he is never the happier; his care, misery, and melancholy still remaines: but let his covetousnesse cease, and then comes peace, and joy, and content, have he never so little: as I shall shew when I come unto it. Yea, let men but leave, or be willing to leave this one sinne, and they shall depart from this discourse, (like *Naaman* out of *Jordan*) as if they had been washt, and all their sinnes taken away, like the scales from *Pauls eyes*, *Act. 9. 18*. For what hath brought *Usury*, and *Simony*, and *non-residency*, and *bribery*, and *perjury*, and *felony*, and *cruelty*, and *hypocrisie*, and *subtily*, and *envy*, and *strife*, and *debate* into the *City*, and *Nation*, and made every house an *Inne*, and every shop a *Market* of oaths, and lies, and equivocations, and fraude, and indeed of what not? but the superfluous and excessive love of money? What is the cause of all the *murderings*, *murdrines*, *jarres*, *contentions*, *grudgings*, *replinnings*, *fretting*, *chafing*, *weeping*, *wexing*, *complaining*, and discontent in every Family? but the great controversie of mine and thine. Name but covetousnesse, and you have named the Mother of all sinnes that can be named, which makes the *Apostle* call it; *The root of all evil*, *1 Tim. 6. 10*. Wherefore my

principal endeavour shall be, to prescribe some remedies against this cursed sinne. O that I could with little *David*, cull out of the *Scriptures*, (that spiritual and celestial *Brook*) the stone or *Pible*, that would kill this *Goliath*: then would I stick it into his temples, with all my might. For I thirst to pleasure these unworthy men, with that which is more worth beyond compare, than all their wealth multiplied as many times, as there are lands on the sea-shore. For let me tell you, you worshippers of the golden *Calf*: that the cure which *Erastus* did upon *Antiochus*, for which he had fourteen thousand three hundred and seventy five pounds; was nothing to this cure of coverousnesse, in him that is therewith infected, or therewith enslaved: as you will confesse if you but consider, what the difficulty of this cure is, of which I have largely spoken in *Chapter 19*, to *Chapter 23*, of the fore-going part.

CHAP. II.

Now there is no way to remove this let, or to rescue them from this *Remora*: except I can insure them, that they shall be gainers by the bargain, and receive by way of exchange, that which shall more than countervail what they part withall: which I doubt not, by the blessing of God to do, if they will but vouchsafe or be willing to hear, either reason or Divine Authority. And I. I will prescribe or give them some rare Receipts, acquaint them with some sovereign Remedies, against this desperate evil: and therein shew them, how they shall or may, of the most miserable men alive, become the most Blessed and Happy. And who knows whether God hath not put me upon this work, and will accordingly bless the means that shall be used? though by a most unworthy and insufficient Instrument? Neither is the strength or weaknesse of means, either spur or bridle to Gods choice, who sometimes does greatest acts, by weakest Agents; and gives the greater successe, to the weaker means. However, an *Emperick* or *Quacksalver*, hath now and then, had the hap to cure a Patient, whom a learned Artist could not do. Wherefore be at leisure you lovers of money, to hearken to what I shall produce from the word, to your ears; and God shall speak to your hearts by his Spirit, touching your temporal, civil, spiritual, and eternal state.

Now if you would relinquish this sinne, and so be everlastingly happy; If you prefer true content, and the peace of God which passeth all understanding; before your own misery and vexation: And rather desire to go to Heaven with *Lazarus*, than with *Dives* to those scorching flames; observe these few things in order.

In the first place, lay to heart the things formerly delivered; consider that a competency of earthly things with content, is the best estate in the world. Yea that a poor and mean condition, (in case God be pleased to give grace, and his blessing with that little he bestows;) is far better and happier, than to swimme in great wealth and abundance. Consider also, and set before you the hainousnesse of this sinne, and the manyfold evils and mischiefs, which do accom-

pany covetousnesse: and how it is the cause of many heavy and grievous judgments here, as well as depriving men of everlasting happiness, in Heaven; and plunging them, into eternal hellish torments hereafter. Yea apply every word that hath been spoken to thy self: and this will be a good meanes to make thee moderate thy greedy desire, mortifie thy carnal affections, and curb thine unruly, and insatiable appetite after gain. And without this all is to no purpose; Little would it have availed the *Israelites*, that the *Manna* lay about their tents, if they had not gone forth and gathered it, beaten it, baked, and eaten it; To let the meanes of salvation be never so plentiful; if we bring it not home, and make it ours by application and faith: we are never a whit the better for the same. Cloaths must be put on, meat eaten, a plaster applied: or they will never warm, nourish, or heal.

CHAP. III.

Secondly, (though I invert the order, in setting the cart before the horse) do not set upon the world: for while our mindes are so scattered among these visible things, we forget how the state stands within us. Besides, I have shewn you that as nothing so alienates a mans love, from his *vertuous* Consort, as his inordinate affection to a filthy strumpet: so nothing does so far separate, and diminish a mans love to God, and heavenly things, as our inordinate affection to the world and earthly things. The damps of the earth, do not more quench fire, than the love of the earth stifles grace. Neither trees nor grasse grow above, where the golden Mines are below. If the love of money, be once entered into the heart: no fruites of goodnesse, can appear in the life. Yea there is an absolute contrariety between the love of God, and the love of money. The Covetous man is like that *Pomposus* Prelate, who said he would not lose his part in *Paradise*, for his part in *Paradise*. Or like *Ulysses*, who so dearly loved his Countrey, that he preferred his native soyl *Ithaca*, before immortality. Or the Child, that more esteemes of an Apple, than of his Fathers Inheritance. For thus stands the case with them. Man hath a precious Jewel to dispose of, viz: his soul, God and the world come to buy it, the world steps in first, and tempts him as once *Saul* his servants, saying, *Hear now ye Benjamites, will the son of Issay, will the son of Mary, give every one of you fields, and vineyards? will he make you all Captaines over thousands? and Captaines over hundreds?* 1 Sam. 24. 7. Yea if a man will needs have present possession, Satan will instantly give him bags of money; as he dealt with *Gebazi*, *Achan*, *Judas*, *Ananias* and *Sapphira*, *Balaam*, and in a thousand the like cases.

God comes and out-bids the world; for he offers grace, and peace, and glory: but withall he craves day for the greater part of it; and gives nothing in hand but his promise, his Word, and some small earnest of the bargain. Nay perhaps instead of bettering our condition, he makes it worse: for the encouragement that Christ gives us, Whosoever will be my Disciple, let him take up his cross daily and follow me, Luk. 9. 23. Yea more than that, in case a man hath got any part of

what he enjoyes unjustly; he must restore the same to the right owners, though it be to the impoverishing of his estate. As in case thou wouldst indeed, and to purpose become rich, happy and cheerful; If thou lovest not gold, above thy salvation: restore to every man thy evil-gotten goods. For as humiliry is the repentance of pride, abstinence of surfeit, almes of covetousnesse, love of malice: so only restitution, is the repentance of injustice. This is the revenge that a Christian must take upon himself, if he meanes to be saved, 2 Cor. 7.11. For as the best charm for the tooth-ake, is to pull out the tooth: Or as they, who have meat in their stomachs undigested, or store of ill humours, are eased only by vomiting them up: so if ever thou lookest to find ease in thy soul, and conscience, or to pacifie God; be sure to vomit up all thy exorbitations, by restitution. For as it fared with those *Marriners* touching *Jonas*, *Jonas* 1. 15. they tremble, pray, unlade, strike sayles, fall to oares, but all in vain, the Vessel was sick, and had taken a surfeit, when she took in the fugitive Prophet; all the losse of their goods, cannot expiate the cause of this tempest; there is a morsell that lyes undigested in the stomach, throw out *Jonas*, and all is quiet.

There are a world of men, that bear the Name, and wear the livery, but have not the soules of Christians. Others must pay them, or they will use all kindes of extremity: but they (by their good wills) will not pay what is lent them, in their greatest need. But a debtor that can pay, and will not, makes himself incapable of pardon. Indeed such men think to ser all on Christs score, and to say *Dimitte nobis debita nostra*: forgive us our debts is sufficient, though they leave out the other part of the petition. But God does not forgive spiritual debts where men have no care to pay temporal debts. For he that dies before restitution, dies in his sinne: and he that dies in his sinne, cannot be saved. Nor is there a more infallible character of a wicked man, in all the Book of God: The wicked borroweth, but payeth not again *Psalm* 37. 21.

Where is no restitution, of things unjustly gotten, there sin shall never be forgiven: *Non tollitur peccatum, nisi restituatur oblatum*: as *S: Augustin* speaks, and all *Orthodox Divines* hold; in case the party have wherewithall. For if a man have it not, God will accept of the will for the deed. Yea in this, and all other cases: he doth the will of God, who does the best he can to do it. But in case a man do it not, so farre as he is able; well may he gull his own soul, but God will think it foul sport to be so mockt. As consider, Repentance without restitution: is as if a thief should take away thy purse, ask thee pardon, say he is sorry for it; but keeps it still: In this case, wouldst thou not say he did but mock thee? The Law of God, under the penalty of his curse, requireth thee to restore, whatsoever by injustice or oppression, thou hast taken from thy neighbour or master; with a fifth part (for amends) added to the principal, *Levit*. 6. 5. *Numb*. 5. 6, 7, 8. And we read that there is a flying roll, a winged curse for him, that gets riches by robbery and oppression: that shall not only pursue the thief, but even enter into

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into his house, and consume it with the timber thereof, and the stones thereof, Zech. 5. 3, 4.

Nor had *Zachew* his repentance served his turn, (if ever he had this way been faulty,) or his bounty to the poor been accepted: if he had not withall, restored to every man his due, *Luk. 19. 3, 8. Misab. 6. 10, 11. Jer. 18. 8.*

So that, whatever blinded sensualists may think of it; there is wisdom and gain in restoring: for when all is done, how to be saved is the best plot: and better it is, to cast our evil-gotten goods over-board, than make shipwreck of our souls.

Merchants when a tempest comes, think it wisdom to cast their goods, yea even their bullayne over board, to save themselves. And for certain thou art worse than frenzy, if thou dost not the like. For what shall it profit a man? though he should win the whole world, if he gain Hell with it, and lose both Heaven and his own soul? *Mat. 16. 26.* What is it to flourish for a time, and perish for ever? and well does that man deserve to perish, that so loves the creature, as that he leaves the Creator. The losse of faith is a dangerous shipwreck; if it be possible save your vessel, save your goods, save your bodies: but though you loose all else, save your faiths, save your souls.

True, your twenty in the hundred, will not believe this: but an hundred to twenty, he shall feel it, here or hereafter. As what gained *Balaam*, or *Judas*, or *Ahab*, or *Achan*, or *Ananias* and *Sappira*? when by seeking unlawfull gain, they lost both what they got, and themselves too?

A man would think, that *Achan* paid dear enough for his goodly Babylonish garment, the two hundred shekels of silver, and his wedge of gold which he covered, and took away: when *He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire*: if that was all he suffered, *Josh. 7. 18. to 26.* But to be cast into Hell, to lye for ever in a bed of quenchless flames, is a far greater punishment. For the soul of all sufferings, are the sufferings of the soul; and in reason, if Dives be tormented in endless flames, for not giving his own goods to them that needed, *Luk. 16. 21, 23. Matth. 25. 41, to 43.* What shall become of him, that takes away other mens? If that servant in the Gospel, was bound to an everlasting prison, that only challenged his own debt; for that he had no pity on his fellow, as his Master had pity on him: whither shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety? If he shall have judgment without mercy, that shows not mercy, *Jam. 2. 13.* What shall become of extortion, and Rapine? *Psal. 109. 11.* Oh the madness of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing candle; knowing it so intolerable: and yet for trifles, will plunge themselves body and soul, into those endless and everlasting flames of hell fire.

True, *He that maketh gain, blesseth himself,* as the *Psalmist* speaks, *Psal. 10. 3.* Yea, if he can, (I mean the cunning Machrevilian, whom

the Devil and covetousnesse hath blinded) any way advantage himself, by anothers ruine; and do it polittickly: how will he hug himself, and applaud his own wisdom! *Hab. 1. 13.* to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdom. For while he cozens other men of their estates; *Sin* and *Satan* cozens him of his soul. See *Job. 20. 15.* *1 Tim. 6. 8, 10.* And wofull gain it is, that comes with the soules losse. And how can we think those men to have reasonable soules, that esteem money above themselves! That prefer a little base pelf; before God, and their own salvation?

Nor are there any such fools, as these crafty knaves: For as *Austin* speaks: If the *Holy Ghost* term that rich Churl in the Gospel a fool, that only laid up his own Goods, *Luk. 12. 18, 20.* find out a name for him that takes away other mens.

And this know, that if thou dost not (willingly, or at least with an unwilling willingness) do it thy self, yet it shall be plucked from thee with vengeance. As what saith the *Holy Ghost*? *Job. 20.* Though wickednesse be sweet in his mouth, though he bide it under his tongue, yet his meat in his bowels, is turned; it is the gall of Aspes within him: he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of Aspes, and the Vipers tongue shall slay him: because he hath oppressed, and forsaken the poor, because he hath violently taken away an house, which he builded not. Surely he shall feel no quietness in his belly. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him, while he is eating. He shall flee from the Iron weapon, and the bow of steel shall strike him through. And the like from *vers. 5.* to the end of the Chapter. And so *Jeremy 17.* He that getteth riches, and not by right: shall leave them in the midst of his daies, and at his end shall be a fool, *vers. 11.*

Wherefore in any case, omit not to restore what thou hast unjustly gotten: And that without disputing the point, or making thy lust of counsel: (as they that desire with heed, and more surely to see, do shut the one eye.) Do like *Abraham*, who when he was bid to offer his Son; rose up betime, and left his wife at home, never making *Sarah* privy to it: lest she should stop him, *Gen. 22. 6.* So do it if it be possible, before thy flesh hears of it: like *Abigail*, who if she had consulted with *Nabab*, whether she should have supplied *David* with victuals or no: the Miser would never have consented: so she had perished, with her whole family, *1 Sam. 25.* *Paul* consulted not with flesh and blood, when he went to preach among the Heathen, *Gal. 1. 16.* the case was clear enough, having a strict command from God. So in this case, there needs no deliberation, but answer the Devil, as that Martyr answered his Persecutors, when they offered him both torments and rewards: (rewards if he would deny Christ, torments if he would not,) but withall time of deliberation: whose answer was, *In re tam iusta, nulla consultatio*: The case is so clear, that I need not study about it.

Here I might shew you, both from the Word, and a world of Instances,

stances, that restoring and giving rather than sinning, is the way to grow rich; I mean in pecuniary riches, See *Prov. 11. 24. & 28. 27. Mark. 10. 29, 30. Mat. 6. 33. 2 Cor. 9. 6, 9, 10, 11. 2 Chron. 23. 9. & 27. 6. Deut. 7. 13 to 16. & 28. 1. to 14. 2 King. 6. 23. to Chap. 7. vers. 17. Psal. 34. 9, 10. & 37. 26, 28, & 112. 3. & 37. 3, 4, 5. Luke 18. 29, 30. Mark 4. 24. Hag 1. 2 Chapters, Mal. 3. 10, 11, 12. But if this weary not the Muck-monger, it's well.*

Now this being the case, namely that what *God* gives, is chiefly hereafter, little at present; yea that we may look to be losers by him at present; whereas *Satan* and the world out-bid *Christ*, in respect of outward condition, and present pay: thus it falls out, or this is the issue. The worldling cries, a bird in the hand is best, hugs his money that he hath: *God* he thinks is not so good a customer, or he dares not trust him. Yet will this man, rather accept a reversion of some great Office or Estate, though expectant, on the tedious transition of seven years, or on the expiration of anothers life, (which may prove to be sixty years or more,) than at present a summe of farre lesse value. But what a strange folly is this? rather to take the idle vanities of this world in hand, than faithfully to wait upon *Gods* promise, for an eternal Kingdom of glory in Heaven!

CHAP. IV.

Thirdly, The rarest of all remedies is *Regeneration*. As what saith holy *David*? Turn my heart unto thy Law, and not to covetousnesse, *Psal. 119. 36.* As if a man could not be covetous that sets his heart upon heavenly things; nor have any pleasure to think upon good, so long as he is covetous. Let them seek after the earth sayes one, that have no right to Heaven: let them desire the present, who believe not the future.

As *Regeneration* is the best physick, to purge away melancholy: so likewise of covetousnesse. As may be seen in *Zachary*, who before he met with *Christ*, knew nothing but to scrape; but so soon as *Christ* had changed his heart, all his mind was set upon giving and restoring, *Luk. 19. 8.* He was as liberal in almes and restitution, when he was become a Convert: as possibly he was unjust and unmercifull, when he was an usurer.

And the like of all other sinners. *Paul* was not a more hot and fiery enemy to *Christ*, when he was a *Pharisee*, than he was a shining, burning, and zealous Preacher when he was an *Apostle*. When any man is born anew, (and better never be born, than not to be born again.) there will be new virtues, arise in the room of old vices. Heretofore, thy soul hath been an Idolatrous Temple: If the Art of *God*, that is his Holy Spirit, once enter into it, Bagon, that is the works of darkness, will down, and soon moulder away: For both cannot stand together, 1 *Sam. 5. 3.* especially covetousnesse will be chased. Yea *God* hath set Religion and covetousnesse, at such variance, that they cannot possibly reign, in one person. No man can serve *God* and *Mammon*, *Luk. 16. 13.* He that loveth this world, the love of *God* dwelleth

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set in him; 1 Joh. 2.15. Wherefore, as we desire to have peace in the end: let piety be our race. 'Twas *Marcus Aurelius*, his dying counsel to his Sonne *Commodus*: that if he would live quietly, he should live justly: if he would dye peaceably, he should live uprightly.

Now if covetousnesse be once cashiered by Regeneration: have a man much or little, he will not be overmuch troubled at it.

The godly man hath sufficient, though he have no wealth: even as man in innocency was warm, and comely, though without cloathing. *A small thing unto the just man, is better than great riches to the wicked and mighty*, Psal. 37. 26. The reason is, the one hath his sight to see clearly his happiness, in having what is best for him, and is content to be poor in outward things, because his wealth and purchase, is all inward. The other by a just judgment of God, is so blind, that he cannot see when he is well; but thirsts so after other mens goods, that he takes no pleasure in his own. His heart is glewed to the world, or rather to his wealth: and an object too near the eye, cannot be seen: yea be it but the breadth of a penny, it will hide from the sight, the whole half heaven at once. Covetousnesse is like the *Albugo*, or white spot in the eye: that dimmes their understandings, and makes fools even of *Archibishops*, leaving them never an eye to see withall, according to that of *Moses*, *A gift blindeth the eyes*, Exod. 23. 8. And this for certain, could the covetous churl but see, what peace, and rest, and joy through contentation the godly man hath, at the same time when he can say with *Peter*, *Silver and gold have I none*: he would be also a suter to godlinesse, that he might have the dowry of contentation. He would soon see, that it is much better to be poor than evil, that it is quieter sleeping with a good conscience, than in a whole skin: and that there is no comparison, between want with piety, and wealth with dishonesty.

As what canst thou say against it? thou hast abundance of all things, yet thou findest small peace, joy, or content in the world. Get but godlinesse, and thou shalt have true content of mind, great peace of conscience, together with joy in the Holy Ghost, and Gods blessing upon all thou hast, or takest in hand: be thy condition in the world never so mean.

Thou hast hetherro like *Satan*, compassed the whole earth; never thought of compassing Heaven: thou art as poor in grace and parts, as rich in revenues. Thy desires about this world, have been insatiable; but for heavenly things, a small scantling hath been thought enough. I believe that *Christ* dyed for me, I am sorry for my sinnes, I hope to be saved: this is sufficient, though thou dost all thy devotions more out of custom, than of conscience: as *Simonides* reports of *Theophriscus*. But wilt thou prove thy self wise? wilt thou do thy self good indeed? the only way is to become godly. For godlinesse is great gain, if a man be content with that he hath, 1 Tim. 6. 6. And this I may be bold to affirm, that if thou canst not say as *Paul* saith, *I have learned to be content*, godlinesse is not as yet come unto thine house. For the compa-

nion of godlinesse, is contentation: which when she comes will bring you all things. Therefore as *Christ* saith, *If the Sonne make you free you shall be free indeed*, John 8.36. So I say, if godlinesse make you rich: you shall be rich indeed. Otherwise, have you never so much, it will no more satisfie your desire, or quench your lust: than *fewel* does the *flame*. Yea as *oyl* kindleth the fire, which it seems to quench: so riches come as though they would make a man contented, but they make him more covetous.

C.H.A.P. V.

As see how insatiable mens desires are, of these transitory things by some examples. Give *Alexander* Kingdom after Kingdom, he will not rest till he have all. Yea giving credit to that opinion of *Democritus*, to wit, that there were worlds infinite, and innumerable: he even wept to think, that he was *Emperour* but of one only. And *Cresus*, the richest Prince that ever the world could boast of; thought he had not enough. *Nemo miser, nisi comparatus*. And *Licinius* being replenished, with almost infinite summes of gold and silver, was so far from being satisfied, that he even sighed for, and bewailed his poverty. *Marcus Crassus* a private *Romane*, worth eight hundred fifty and two thousands pounds; yet never thought himself rich enough; but was still as greedy, and griping as ever. *Abah* hath a whole Kingdom, yet because he cannot have poor *Naboth's vineyard*, he goes into his house heavy and in displeasure, lyes turning upon his bed, and cannot so much as eat his meat: all he hath will do him no good, 1 Kings 21. 3, 4.

And the like might be shewn of all other outward comforts: For suppose a man should have all he could wish, or desire (as it is feigned of *Apollonius*, that he never asked any things of the gods in all his life, but it was granted him:) health, wealth, honours, pleasures, and the like; yet when he had enjoyed them but one whole day, he would not be contented, something he would still want, one thing or other would displease him; untill God comes; and then he saith with holy *David*, *My cup is full, the lynes are fallen unto me in pleasant places, I have a goodly heritage*, Psalm. 16. 6. 8c. 23. 5. As the worldling is not satisfied with sinne; so he is satisfied with nothing. Riches come, and yet the man is not pleased; Honours come, as an addition to wealth, and yet the man is not pleased: as it saied with *Haman*, who having reckoned up all the glory, promotions, riches, banquets, graces and favours of the King and Queen, respect of the Nobles, &c; yet he concludes that all is nothing, so long as *Mordechai* sits in the Kings gate. He had the homage of all knees but one, and was ready to burst for lack of that; he is miserably vexed, that all other men, did not think him so good, and great as he thinks himself.

Again, Pleasures come, and yet the man is not pleased: The lusts of the flesh are fulfilled by him, and yet he is not pleased: Liberty, outward peace, and the like, they all come, and yet the man is not pleased: untill *Christ* comes, as he did to *Zachary*: and then he hath

more

more than enough, or then he desires, and therefore imparts, a great part of what he hath, unto others that have lesse.

CHAP. VI.

But to apply this to the present occasion. I would fain know, whether this be not thy case, that art an unmercifull rich man? Hast thou not all outward comforts, presenting themselves and their service to thee in great abundance? Yet they are to thee, and in thy account but *miserable comforters*. For though thy house be full, and thy shop full, and thy coffers full, and thy purse full, and thy pastures full, yet thy heart is still *lunke and empty*, through an excessive desire of more: as if thy heart were without a bottom. Whereas, if thou wouldst but admit *Christ* into thy heart, (who now *stands at the door and knocks*, Revel. 3. 20.) thou wouldst then need no more, who now needest every thing: (even what thou hast in possession.) For he alone that fills *Heaven and earth*, can fill the *soul*. Nothing but the *Trinity of Persons* in that one *Deity*; can fill the *triangular concave of mans heart*. Show us the *Father* (saith *Philip*) and it sufficeth, John 14. 8. Nay shew us but thy truth, (whereby *Satan* and our deceitfull hearts may not so deceive us,) and it sufficeth, *John* 9. 13. When godlinesse comes, content follows it. What saies *Christ*? *Blessed are they that hunger and thirst after righteousness; for they shall be satisfied*. Not they that hunger and thirst after riches, nor they that hunger and thirst after honour, nor they that hunger and thirst after pleasure, but they that hunger and thirst after righteousness: They shall be satisfied, and satisfied to the full, *Mat. 5. 6, &c.* Thus it saied with *St Paul*, who was able to say after his conversion, that which he nor any else could ever say before conversion, *I have learnt in whatsoever state I am, therewith to be content*. First he learnt godlinesse, then godlinesse taught him contentation; and is there any satisfaction like content? When *Christ* brought salvation to *Zachary*, his minde was strangely altered: before he was, all for getting, now he is all for giving. This was not the first day that he seemed rich to others, but this was the first day he seemed rich to himself. Riches bring contention: Godlinesse brings contentation. Gain hath often hurt the getters, piety and Godlinesse is profitable to all men, and for all things: *1 Tim. 4. 8.* Godlinesse is the most profitable thing in the world, because it maketh all things else profitable; And it is for want of Piety and Godlinesse, that the covetous mans riches no whit profit him. Godlinesse setteth such a glass before the eyes of them, that possesse the same: that it will make a *shilling* seem as great as a *pound*, a *Corage* thought as sumptuous as a *Palace*, a *Plow* seem as goodly as a *Scepter*; so that he which hath but *twenty pounds*, shall be as merry as he who hath an *hundred*, and he who hath an *hundred*, shall be as joyous, as he who hath a *thousand*, and he who hath a *thousand*, shall be as well contented, and think himself as rich, as he who hath a *million*. Even as *Daniel* did thrive with water and gulse, as well as the *rist* did with their wine and junkers. Godlinesse is called by the *Apostle* great gain, *1 Tim.*

6.6. And well it may, for it gains God, and with him his blessing upon all things else. He saith also, That *worldly exercise profiteth little, but godliness is profitable for all things*, 1 Tim. 4. 8. But shall I shew you in some Particulars, how gainfull and profitable it is? and how it brings the blessing of God upon all, or rather all Gods blessings upon him that is godly?

CHAP. VII.

The particular Benefits and Priviledges of Grace and Godlinesse, above all worldly commodities, are innumerable; I'll name only Nine, that you may the better remember them. There is nothing wherein men usually rejoyce, but the godly more than find it in Christ.

First, Does any man desire or glory in Knowledge? *In him are hid all the treasures of wisdom and knowledge*, Col. 2. 3. *I desire to know nothing among you, but Jesus Christ, and him crucified*, 1 Cor. 2. 2. *This is eternal life, to know thee the only God, and whom thou hast sent, Jesus Christ*, John 17. 3.

Secondly, Does any man desire, or glory in Honour and Nobility? Believers are more Noble than any other men, *Ab. 17. 11.* *The righteous is more worthy than his neighbour*, Prov. 12. 26. & 28. 16. The best Nobility, is the Nobility of Faith, and the best genealogie, the genealogie of good works. The only true greatnesse, is to be great in the sight of the Lord, as John Baptist was, Luk. 1. 15. Whence it is, that David thought it not so happy for him, to be a King in his own house, as a door-keeper in Gods house. That Solomon preferred the title of Ecclesiastes, before the title of the King of Jerusalem. That Tiberius the Emperour, preferred the title of *Membrum Ecclesia*: before that of *Caput Imperii*: professing that he had rather be a Saint and no King, than a King and no Saint. And that godly Constantine rejoyced more, in being the *Servant of Christ*: than in being Emperour of the whole world.

And indeed, Gods servants, are the only worthies of the world: for Christ hath made them spiritual Kings, Rev. 1. 6. So happy are they, as to have this high honour and dignity given them. Yea so soon as regenerate, we are made *Sons to a King*, 1 Cor. 6. 18. *Brothers to a King*, Heb. 2. 11. *Heires to a King*, Rom. 8. 17. Even to the King of glory, Joh. 17. 22. Rom. 8. 18. 2 Cor. 4. 17. Nor are we his Sons only, but he accounts us his precious Jewels, Mala. 3. 17. And repures us his intimate Friends, Joh. 15. 14, 15. Our Friend Lazarus, saith Christ, Joh. 11. 11. O what an high and happy condition is this, for mortal men to aspire unto; that the God of Heaven should not be ashamed to own them for friends, that before were his cursed, and mortal enemies!

By nature we are like *Nebuchadnezer*, no better than beasts grazing in the forrest: but when grace once comes, we are like him restored to his reason, and high dignities, Dan. 4. 29. to the end. Or like *Manasses*, brought out of a loathsome Prison, to be King of Jerusalem, 2 Chron. 33. 11, 12, 13.

Thirdly, Does any man glory in riches? Christ is an unexhaustable treasure,

treasure, never failing, and of his fulness have all we received, *Joh. 1. 16.* Nor are these transitory riches, (though these we have also, when God sees them good for us: For riches and treasures shall be in the house of the righteous, *Psal. 112. 3.*) but we have heavenly, and spiritual riches, that true Treasure, that is infinitely better than silver or gold, and more precious than Rubies, Pearles, or any the most precious stones. Yea it surpasseth all pleasure and prosperity, strength, honour, or felicity. It is more sweet than the Honey and the Honey-comb; yea all the things thou canst else desire, are not to be compared to it. Length of daies is in her right hand, and in her left riches and honour: Her waies are waies of pleasantnesse, and all her paths are peace. She is a tree of life, to them that lay hold upon her: and happy is every one, that retaineth her, as *Job, David, and Solomon* will inture you, *Joh. 18. 13. to 20. Psal. 19. 10. & 119. 103. Prov. 3. 14. to 19. & 8. 10, 11. Eccles. 9. 16.* Yea lastly, Heaven it self, is made sure to every gracious soul for her Patrimony, *Mat. 5. 3. to 12.* Now consider before we go any further, how poor a clod of earth a Mannour is, how poor an inch a Shire, how poor a span a Kingdom, how poor a pace, or Acre the whole earth; And yet how many have sold their bodies, and souls, and consciences; and Heaven, and eternity, for a few grains of this dust.

Only with Believers, it is otherwise, they consider that commodities, are but as they are commonly valued: And because transitory things in the next life, have no value at all; and because there is nothing firm under the firmament: They hold it very good coveting, what they may have, and cannot leave behind them. And though others most love, what they must leave, and think that money will buy any thing, like foolish Magus, *Act 8. 18.* Or the Devil, who presumed that this bait, would even catch the Son of God: Yet the wise and religious, can see no reason, why it should be so doted upon as it is. But

Fourthly, Does any one desire or glory in Liberty? Christ hath delivered us out of the hands of all our adversaries and enemies, *Luk. 1. 71, 74.* As namely, from the Law, *Gal. 5. 18. Rom. 6. 44.* From sinne, *1 Joh. 2. 1, 2.* From death, *Joh. 8. 51. & 3. 24.* And from the Devil, with all the powers of darknesse, *Heb. 2. 14. Rom. 8. 35. to the end.* Or

Fifthly, Is it safety from fear and danger, that a man wishes for or desires? Let him become one of those little ones that believe in Christ; then may he trust to a guard of Angels, *Mat. 18. 10.* and be assured of Gods protection; without which a worm, or fly, may kill a man, with it no Potentate on earth can do it. As for Instance, When Valens the persecuting Emperour, should have subscribed an order for St. Baxils banishment: such a suddain trembling took his right hand, that he could write never a good letter, whereupon he tore the order for anger, and there was an end of the businesse. Laremouth Chaplain to the Lady Anne of Cleave, a Scotchman, being in Prison in Queen-Maries daies, it was said, as he thought, once, twice, thrice, Arise and go thy waies: whereupon, he arising from prayer, a piece of the prison

prison wall fell down, and he escaped beyond the Seas.

CHAP. VIII.

Sixthly, Wouldest thou have God to prosper all that thou hast, or doest: then get grace to serve him, so shalt thou be blessed, in all places, and delivered from all temporal evils, as it is *Deut. 28*. Nor can it be other in reason. For, if when the *Ark of the Covenant*, (which was a sign of Gods presence) was in the house of *Obed Edom*, then the Lord blessed him, and all his house: how much more shall that man be blessed? in whose heart, even God himself, by his Spirit dwells; and by his grace, which is a more sure, and infallible sign of his presence then was the *Ark*. So that if thou beest wise, thou wilt more esteem of grace, and Gods blessing accompanying it; than thou wouldest of *Jasons Golden Fleece*: or the great *Chams Tree*-full of Pearls, hanging by clusters.

Seventhly, Wouldest thou with all these, have all peace and joy? then get Grace and Holiness. For as the *Unicorn* burn dipped in the fountain, makes the waters which before were corrupt and noysome, clear and wholesome upon the suddain: so, whatsoever estate grace and godlinesse comes unto, it saith like the *Apostles*, *Peace be to this house*, peace and happiness be to this heart, to this man, &c. That *Regeneration* is the only best Physick for melancholy, I can sufficiently evidence, out of fifty years experience. I most gladly acknowledge, that when I was in my natural condition, without the pardon of sin, and some assurance of Gods favour: I seldome wakened in a morning; but my heart was as heavy as lead; as fearing an hell; after that purgatory: which since my heart was changed, I have not, I blesse God, been acquainted with. An old Disciple of Christ, being asked the cause why he was ever such a merry man, answered: when I was a young man, I studied how to live well; and when I became an old man, I studied how to dye well; and so desiring to seek God in this his Kingdom of grace, and hoping to see him in his Kingdom of glory, one day to me was better, than a thousand unto those, who weary themselves in the waies of wickednesse, and destruction.

Now if grace and Gods favour, brings such peace and joy: what fools are sinners? to deprive themselves of it. What mad men are Misers? As how do their hearts droop with their mammon? How do they weary and turmoil themselves, vex their spirits, torment their consciences, making themselves a very map of misery, and a sinke of calamity? Whereas it is nothing so with the servants of Christ.

Perhaps at their first conversion, they are much troubled in mind, (though it fares not so with all) and conscience; for their long and grievous offending, so good a God; but that sorrow is soon turned into joy, and abundantly recompenced. When the Angel had troubled the waters, in the Pool of Bethesda: then slept in those that were diseased, and infirm; and were healed. It is Christs manner, to trouble our souls first, and then to come with healing in his wings. Yea the very tears of repentance are sweet: whereas the covetous mans heart, even in laughing

laughing is sorrowfull, and the end of that mirth is heaviness, Prov. 14. 13.

An evil life, saies Seneca, causeth an unquiet mind : for as the least smoot in the eye, hinders the ease and sight of it ; or as the least gravell in the shoe, hinders the traveller in his comfortable going ; or as the least bone in the throat, hinders our eating, and threatens to choake us : So the least sinne in the soul unrepented of, hinders the peace, and joy, and hope thereof. But least (which is not likely) I should glut you with joy, observe with me

In the eighth place, That there is nothing can be wanting to a man, but grace and Gods favour will more than supply it. When reverend Calvin was upbraided by the Papists, with the want of *Children in marriage*, he could answer ; That is nothing, for God hath instead of such children, given me many thousand children, of far more excellent kind, and of nobler breed through the whole world. And surely a man shall see, the Noblest works and Foundations, have proceeded from childlesse men : which have sought to expresse the Images of their minds, where those of their bodies have failed.

CHAP. IX.

Ninthly, *Godlinesse hath the Promises not only of this life, but also of that which is to come.* The quintessence whereof consists in these two things ; freedom from all pains, fruition of all pleasure, which is the purchase of Christ for his followers. For when he sits upon his Throne, he shall say unto them, and only to them ; *Come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world : where are such joyes, as eye hath not seen, nor ear heard, &c.* And are there any pleasures, like those at the right hand of God for evermore ? Whereas to those, that have not had the grace, nor the wit to serve him : he shall say, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.* And is there any pain, like the separation from Christ, into everlasting and ever-flaming fire ? *Mat. 25. 41.* Think of this, you that prefer the service of sinne and Satan, before that of our Saviours. Heaven you will confesse to be best of all ; yet for Heaven you will use labour least of all. For I may boldly affirm it, your covetous man, takes more paines to goe to hell ; than do the godly to get to Heaven : he riseth early, and resteth late, and eates the course bread of sorrow ; and after a great deal of tedious and odious misery, goes to the Devil for his labour. But look to it, this will one day cost men dear : For it will be the very bell of hell, when they shall call to mind, that they have loved their sinnes, more than their Saviour, or their own souls. When they shall remember, what love and mercy, hath been almost enforced upon them ; and yet they would by all meanes, and that of free choice perish.

Now I might go on to other Particulars, yea I might almost be infinite in these things ; but having said enough, to be thought too much : I will mention no more, only let me a little apply it. We see that the shadow, does not more inseparably follow the body : than all blessings follow grace. Bodily exercise profiteth little, but godlinesse

is profitable unto all things; 1 Tim. 4. 8. as having the Promises of the life present, and of that which is to come. Men talk much of the Philosophers stone, that it turneth copper into gold: of Cornucopia, that it had all things necessary for food in it: of the Herb Panacea, that it is instead of all purges, and cureth all diseases: of the Herb Nephthys, that it procureth all delights: of Vulsans Armour, that it was of proof against all thrusts and blows. Yea, Pliny speaks of no lesse, than three hundred and sixty benefits, that may be made of the Palme tree, if we will believe him. But whether these things be so or not, it much matters not: this I am sure of, that what they did vainly attribute to these rarities, for bodily and transitory good; we may with full measure, and without any hyperbole, justly ascribe to grace and Gods favour, for spiritual. So that Religion, Piety, and Holinesse, are Mistresses worthy your service. Yea, all other Artes in the world, are but drudges to these. Fools may condemn them, who cannot judge of true intellectual beauty: but if they had our eyes, they could not but be ravished with admiration of the same. And men truly wise, have learned to condemn their contempt, and to pity their injurious ignorance.

All which being so apparant, and undeniable: mens wisest and surest way were, as one would think, to become the Servants of God, and be as industrious after grace, as they have been after gold. For in common reason, who would eat husks with the Prodigal, when if he will but return home, he shall be honourably entertained, by his heaven's Father? have so good cheer and banqueting, hear so great melody, joy and triumph? Generally, men are very eager and industrious to get worldly wealth; yea, no pains is thought too much for it: but where shall we finde men thus eager after spiritual wealth, which alone can make them happy?

CHAP. X.

Objection: But will some say, How shall we obtain this happy condition? It is not so easie a matter to become gracious; and to gain the favour of God, as you seem to make it.

Answer: Yes, this may easily be helped, if thou hast a mind to it. For as when a man would have those things to be on his right hand, which are now on his left: it is but turning himself, and the work is done: so do but turn your affections from earthly things, to things celestial and heavenly; the case will be so altered, that you will think your self, as a blind man restored to sight; a mad man to his senses, a prisoner set at liberty, a Beggar advanced to a vast estate, and as one vexed with an evil spirit, or troubled with a tormenting conscience, to such a blessed peace, as the world can neither give nor take away, John 14. 27. And thus:

Would you quiet your clamorous conscience, that will not be friends with you, unless you be friends with God? The aser is not so clear, when the cloud is dissolved by rain, as the mind is, when the cloudes of our iniquities are dissolved by the rain, or tears of true repentance. These Waters are the red sea; wherein the whole Arm

of our sinnes is drowned. As O the calm spirit of a godly man! his very dreams are divine.

When Ptolomy King of Egypt, had posed the Seventy Interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night; he told him the best way was, to have divine and celestial Meditations, and to use honest actions and recreations in the day time. The godly man enjoys Heaven upon earth, peace of conscience, and joy in the Holy Ghost, 1 Thes. 1. 6. Nor is joy lesse, when it is least exprest, (as it fares with grief) but as the windows of the Temple were narrow without, but broad within; so is the joy of our hearts, greater than it does outwardly appear to the world.

Again, It is as false a slander as common, that when once a man embraceth Religion, farewell all joy and delight. For virtue hath neither so crabb'd a face, nor so stern a look, as men make her. Pleasure is not gone, when sinne is gone. It is not Isaac that is sacrificed, that is our laughter and mirth; but the Ramme, that is the brutishnesse of it. The soule of joy, lies in the soules joy. What saies holy David? Be glad ye righteous, and rejoyce in the Lord; and be joyfull all ye that are upright in heart, Psal. 32. 11. It was not the Eunuchs riches, nor honours, but his faith, which set him on his way rejoycing, Act. 8. 39. In this rejoyce not, (saith our Saviour,) that the spirits are suddned unto you: but rather rejoyce, that your names are written in Heaven, Luke 10. 20. Yea, there is even joy in grief, where the sorrow is for sinne.

Besides, how can men partake of that fountaine of joy, and rejoyce not? He is no good Christian, that is not taken with the glory he shall have, and rejoyce that his name is written in the Book of life. The worldly man hath joy in prosperity, the Child of God in adversity. The believing Hebrews suffered with joy, the spoiling of their goods, knowing that they had in Heaven, a better and more enduring substance, Heb. 10. 34. Yea, let the worst that can come, they are still merry and joyfull: as hath been observed in sundry of the Martyrs, who clapt their hands for joy, even in the midst of the flames. And reason good, when all things shall work to their good, that are good: and when the very draught, and abridgment of Heaven, is in every sanctified heart upon earth.

Then live religiously, and thou shalt both live and die comfortably: For live in grace, and die in peace, is a rule that never fails. Only this hinders our joy, our love to spiritual things is, too deservive of worldly things too excessive. Earthly goods are earnestly and eagerly sought after; Heaveny not once thought upon. Much travell taken for the body, little or no care used for the soule. It would be otherwise, if with Paul at his conversion, they had those scales taken away from their eyes, by some godly Ananias, some faithfull Minister of the Gospel: which doing their natural condition, covers their eyes from seeing things spiritual. It is a sad thing to see, what fools men are, that walk according to the flesh; and how they are gulled by the God of this world; and their

their own deceitfull hearts. The covetous man is like a mad man, that loves and is unmeasurably delighted, with the sight and gazing of those chains, wherewith he is fettered and tormented. He hugs them; (I mean his money) and adores them; and even makes them his god, that occasion him all his grief. But had he once tasted how good, and bountifull the Lord is, to those that set their delight on him, 1 Pet. 2.3. If he did grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3.18. If the Lord, would once incline his heart unto his testimonies, and not to covetousnesse, Psal. 119. 36, he should soon know and find, that things themselves are in the invisible world; in the world visible, but their shadows only. That wicked men enjoy whatsoever they have, viz. wealth, honour, wisdom, pleasure, &c. but as it were in a dream. They dream they are rich, wise, happy, and the like; as a begger may dream he is a King: Or one that is ready to starve; that he is richly furnished with all manner of meats and drinkes: but when once he is awake, he findes himself grossely mistaken. All worldly happinesse, hath its being only by opinion: whence St. Luke calls all Agrippa's pomp, but a fancy, Act. 25. 23. a meer conceit or supposition. The sweetnesse of sinne, is but as the sweetnesse of poyson: sweet only in the mouth, in the belly bitter and deadly. Stolen bread is sweet; sweet in the obtaining, bitter in the account and reckoning. Yea, this last dish, will spoyle all the feast; and make it but like a drop of pleasure, before a river of sorrow and displeasure: Whereas whatsoever the godly feel, is but as a drop of misery, before a river of mercy and glory.

CHAP. XI.

The way of Wisdome and Holinnesse, is the way of Pleasure, Prov. 3.17. As O that all covetous, miserly muckworms did but know, what pleasure is in the peace of conscience, which passeth all understanding, and the joy of the Holy Ghost; what a solace it is, to be the Sonne of God, an Inhabitant of Heaven; to live by faith, &c. Then would they think it more worth, than all the worlds wealth, honour and pleasure, multiplied as many times as there be stars in the firmament: that anything, that everything, were too small a price for it. Then would they change these broken, wormeaten, and poysonfull pleasures of sinne, for the pleasures of Gods House; of Gods Word, and those other pleasures at Gods right hand for evermore, Psal. 16. 11.

God made the world of naught, because men should set it at naught: as did the Apostle, (the better to prevail with others) who after he had been *Wrapt up into the third Heaven*, reckoned of all earthly things, riches, honours, pleasures; but as drosse and dung, in comparisn of the knowledge of Jesus Christ, and him crucified. And what saith holy David, a man of a most brave and divine spirit? *I have had as great delight, in the way of thy testimonies; as in all riches. They are more to be desired than gold, yea, than fine gold; sweeter also than the honey and the honey-camb; Psal. 19. 10. And again, How sweet are thy words unto my mouth? Psal. 119. 103.* This likewise was Job's judgement, who

affirmeth, That wisdom cannot be valued with the gold of Ophire, the precious Onyx, or the Sapphire. That the gold, and the chrystal, cannot equal it; and that the exchange thereof, shall not be for jewels of fine gold. That no mention shall be made of coral, and pearles: for the price of wisdom is above Rubies, that the Topas of Ethiopia, shall not equal it, neither shall it be valued with pure gold, Job 28. 12. to 20.

Neither was this the case only of Paul, and David, and Job, and such like Champions in grace, but every Believer findes the same in some measure. They can truly say unto God with the Prophet Jeremy, *Thy Word was unto me the joy and rejoycing of my heart*, Jer. 15. 16. They meet with Christ himself in his Word and Ordinances, where is also the water of Regeneration, the wine both of consolation and compunction; the bread of life, the oyl of gladnesse, the honey-comb of grace, the milke of the Gospel, &c.

But how unlike to these, are natural men? Natural fools indeed: who esteeme not at all of Heavenly treasures, spiritual enjoyments, or riches of the mind. There is a mighty difference between Davids or Pauls spirit, and the spirit of these salvage Swine, whose only delight is, to root in the earth: Who are only pleased and taken with the musick of their money; in that they are altogether unacquainted, with soul-comforts, and heavenly enjoyments. As acorns were thought very good, untill wheat was found out: and bread, before Manna came. But had they tryed both estates, as Believers have done, they would find that content (the poor mans riches,) were far sweeter than desire, (the rich mans poverty:) and that the ones wisdom, and spiritual treasure, will bring them to those joyes, that neither eye hath seen, nor ear heard, neither hath ever entred into the heart of man to conceive, 1 Cor. 2. 9. while the wisdom and wealth of these stupified worldlings, if they take not heed, will bring them to those endlesse miseries, that cannot be exprest, nor conceived by any heart, were it as deep as the Sea. And yet these forsooth, repute themselves, and are reputed, the wisest of men. But pittifully do they erre in every thing, that are not instructed by the Word and Spirit. The natural man, receiveth not the things of the Spirit of God: for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual, discerneth all things, 1 Cor. 2. 14, 15. which is a text or lesson worthy to be learned, of all that are in their natural estate. O that they would but seriously ponder the words! For then they would see, that simple or shallow honesty, will prove more profitable in the end, than the profound quick-sands of craft and policy: Then their neglect would not be most in that, wherein their care should be the greatest. But the world hath alwaies had a mean and base esteeme of Christ himself, and therefore no marvell, if they esteeme so little of his grace and Spirit. The Gadarens preferred their Swine before him; the Jews, Barrabas; Judas, thirty pieces of silver: where-as St Paul wanted words to expresse how he valued him, and therefore

fore breaks off with *O the depth!* Rom. 11. 33. Neither can *Christ*, or indeed the meanest *saving grace* that he bestowes upon his, be valued with ten thousand worlds.

But hear another reason why miserable muckworms are so transported with earthly trash, which the godly so little regard. A main cause is this; Men of the world, as they know not what the riches of the mind means, so they have no hope of a better life after this. This is *all their Heaven*, and here they have *all their portion*; they are like to have, *Psal. 73. 12. Deliver my soul from the wicked, (saith David) from men of the world, who have their portion in this life: whose bellies thou fillest with thy hid treasure; their children have enough, and leave the rest of their substance to their babes, Psal. 17. 14.* But my teeth shall not water after their dainties. *Wo be to you that are rich, (saith our Saviour) for ye have received your consolation, Luke 6. 24. All here, none hereafter: and hereupon they cover riches, and honours, and pleasures so excessively, and insatiably. Nor can it be otherwise in reason; for nothing but the assurance of heavenly things, makes us willing to part with earthly things.* Neither can he condemn this life, that knows not the other. But this is the priviledge of Piety; *The rich man, hath not so much advantage of the poor in injoying, as the religious poor hath of the rich in leaving.* Neither is the poor man, so many pounds behind the rich for this world, as he may be talents before him for the world to come. So that there is no learning this art, without being religious: For you will be covetous, untill you be gracious. And during the time of your greedinesse, you shall never be satisfied; because happinesse is tied to goodnesse, by the chain of Providence.

CHAP. XII.

Now if thou wouldest become godly in good earnest; if thou wouldest have this change wrought in thee, and have thy affections so altered, as to find more sweetness in spiritual things, than ever thou hast done in thy worldly enjoyments, be sure to begin at the spring head, I mean thy heart. This is *Gods own counsel to the men of Jerusalem, Jer. 4. O Jerusalem, wash thine heart from wickednesse, that thou maist be saved. How long shall thy wicked thoughts remain with thee? vers. 14.* It is idle and to no purpose, to purge the channell, when the fountain is corrupt. Had *Elisha* cast the salt into the brooks and ditches, the remedy must have striven against the stream, to reach up to the springs: Now it was but one labour in curing the fountain. Our heart is a well of bitter venomous water, our affions are the streams: in vain shall we cleanse our hands, while our hearts are evil. Whence the Apostle orderly bids us, *first be renewed in the spirit of our minds, and then let him that stole, steal no more, Ephes. 4. 23, 24, 28.* But alas, how many are there that set the cart before the horse, and begin to change their lives, before their hearts? but if we shall be advised so to do, it is not advisedly. It is most ridiculous, to apply remedies to the outer-parts, when the distemper lies in the stomach. He were an un-

skillfull Physician, that when the head-ach is caused by the distemperature of the stomach, would apply outward remedies to the head, before he had purged the stomach, where lies the matter that feeds the disease. To what purpose is it, to crop the top of the weeds, or lop off the boughes of the tree, when the root and stalk remain in the earth? Cut off the sprig of a tree, it grows still, a bough, an arm, still it grows; lop off the top, yea saw it in the midst, yet it will grow again; stock it up by the root, then (and not ill then) it will grow no more.

Great Cities once expunged, the Dorpes and Villages will soon come in of themselves. Wherefore, as the King of Syria said unto his Captains, Fight neither against great nor small, but against the King of Israel, 1 Kings 22.31. So especially we must set our selves, against our smother and Master sinne: the King being caught, the rest will never stand out. The heart is originally evil, that is the treasure and storehouse of wickednesse.

As in generation, so in regeneration: *Cor primum vivit*: life begins at the heart. Yea, the heart is the first in our Creation, which is formed; the first by reason of our fall by sinne, which is deformed; and the first in our regeneration that is reformed. And whensoever God does savingly shine upon the understanding, he giveth a soft and pliable heart. For without a work upon the heart by the Spirit of God, it will follow its own inclination to that which it affecteth, whatioever the judgment shall say to the contrary. That must first be reformed, which was first deformed.

Out of the abundance of the heart (saith our Saviour) the mouth speaketh, Mat. 12.34. Yea out of the abundance of the heart, the head deviseth, the eye seeth, the ear heareth, the hand worketh, the foot walketh. A man may apply his ears, and his eyes, (as many blockheads do) to his Book, and yet never prove Scholar: but from that day, which a man begins to apply his heart unto wisdom, he learneth more in a moneth after, than he did in a year before; nay, than ever he did in all his life. As you see the wicked, because they apply their hearts to wickednesse, how fast they proceed? how easily, and how quickly they become perfect Swearers, perfect Drunkards, cunning Deceivers, &c.?

The heart is like the fire, which kindleth the sacrifice, 1 Kings 18.38. And indeed, if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the world. But as the Sunne riseth first, and then the beasts arise from their dens, the fowles from their nests, and men from their beds: so when the heart sets forward to serve God, all the members will follow after it; the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him, nothing will stay after the heart, but every one goes like Handmaids after their Mistresse. Such as the heart is, such are the actions of the body which proceed from the heart. A good man out of the good treasure of his heart, bringeth

bringeth forth good things: and an evil man, out of the evil treasure of his heart, bringeth forth evil things, *Math. 12. 25.* Therefore as *Christ saith, Make clean within, and all will be clean, Math. 23. 25, 26.* So see your hearts be sincere and single, and then all your actions will be holy to the Lord. If we would be rid of *noysome fowles*, the only way is to destroy their nests in every place. A vain and lost labour it is, to stop the current of a stream, if you go not to the fountain. Whence it is that *God saith, Give me thine heart, Prov. 23. 26.* As though he would teach us the pleasantest, and easiest way to serve him, without any grudging, or toyl, or wearisomenesse. As let but the heart be changed, and we shall attend the *Ordinances*, and perform all duties with delight, cheerfulness and alacrity. Whereas to a carnal heart, holy duties, as fasting, praying, hearing, is so tedious and irksome, that it thinks one Sabbath, or Fast-day, more tedious and burdensome, than ten holy daies, as their consciences will bear me witness. Whereas the gracious soul, is more delighted therewith, than his body with a well relished meal. Touch but the first link of a chain, and all the rest will follow: so set but the heart a going, and it is like the posse of a clock, which turns all the wheels one way: such an oyl is upon the heart, that it makes all nimble and current about it: but without the heart, all is mute and dumb. As the tongue will not praise, because the heart doth not love; the ear doth not hear, because the heart does not mind; the hand does not give, because the heart does not pity; the foot will not go, because the heart hath no affection. All stay upon the heart, like the Captain that should give the order. Nor is any service we can do accepted, without the heart and affections flowing thence. Therefore *Dauids prayer is, Create in me a new heart, and renew a right spirit within me, Psal. 51. 10.* The Scribes and Pharisees, did fast, and watch, and pray, and bear, and read, and give, and do all that we can do: and yet *Christ rewarded* all their works with a *no*, because they wanted a good heart, and true affections flowing thence. They honoured God with their lips, but their hearts were far away from him. Whence he also calls them hypocrites, *Mark. 7. 6.* The Disciple that betrayed Christ, heard as much as the Disciples that loved him.

CHAP. XIII.

But here (least I should be mistaken) let me joyn to what hath been said, and what shall be further said by way of caution: Expect not that this should be done by any power of thine own: for except God give thee repentance, and removes all impediments that may hinder, thou canst no more turn thy self, than thou couldst at first make thy self. We are not sufficient of our selves to think, much lesse to speak, least of all to do that which is good, *2 Cor. 3. 5.* We are swift to all evil, but to any good immoveable. We can lend no more active power to our conversion, than Adam did to his creation, than the Child doth to his conception, than the dead man to his raising from the grave. It was the Lord, that did open the heart of Lydia to conceive well, *Act.*

16.14. the ears of the Prophet to hear well, *Iſa. 50. 4.* the eyes of *Elifhaes* ſervant to ſee well, *2 Kings 6. 17* and the lips of *David* to ſpeak well. Bid a man by his own ſtrength, do the leaſt good, or bear the leaſt trouble : you may with as good ſucceſſe, ſtand in the ſtreet, and bid a chained priſoner come out of his dungeon. *St Paul* before his converſion, could do as much, as the beſt accompliſhed moralist of them all ; his words are, *If any man thinketh, that he hath whereof he might truſt in the fleſh, much more I, Phil. 3. 4.* Yet when he ſpeaks of his doing, or ſuffering, he ſheweth that it was becauſe the love of *God*, was ſhed abroad in his heart, by the holy Ghoſt, which was given him, *Rom. 5. 5.* Of himſelf he could do nothing, though he were able to do all things, through *Chriſt*, and by the Spirits aſſiſtance, who ſtrengthened him, *Phil. 4. 13.* Man is like an Organ-pipe, that ſpeaks no longer then wind is blown into it. Wherefore as when *David* came to fight with *Goliath*, he caſt away *Sauls* armour : ſo let us in this caſe, caſt away all truſt and confidence in our ſelves, and only ſet forward in the Name of the Lord God of *Israel*. If we truſt to our own reſiſtance, we cannot ſtand : we cannot miſcarry, if we truſt to his.

Yet this is to be conſidered, that *God* does not work upon us as upon blocks, and ſtones, in all and every reſpect paſſive : but converts our wils, to will our own converſion. He that made thee without thy ſelf, will not juſtify, nor ſave thee without thy ſelf : Without thy merit indeed, not without thine endeavour. When thoſe deadly waters were healed by the Prophet, the outward act muſt be his, the power *Gods* : he caſt the ſalt into the ſpring, and ſaid, *Thus ſaith the Lord, I have healed theſe waters, there ſhall not be from thence, any more death or barrenneſſe.* *Elifha* was the Inſtrument, but far was he from challenging ought to himſelf.

Wherefore be ſure to uſe that power, which *Chriſt* ſhall give thee, and then my ſoul for thine, he will not be wanting on his part. And amongſt other thine endeavour, exerciſe Prayer : Omir not to beg of *God*, for the grace thou wanteſt, and praife him for what thou obtaineſt. Abhor to attribute, or aſcribe ought to thy doing : truſt only to *Chriſts* obedience ; in whom, only what we do is accepted, and for whom, only it is rewarded.

Now you are to know, that as no Sacrifice was without Incenſe : ſo muſt no ſervice, be performed without Prayer. And Prayer is like the Merchants Ship, to fetch in heavenly commodities. It is the Key of Heaven, as *St Austin* terms it ; and the Hand of a Chriſtian, which is able to reach from earth to Heaven ; and to take forth every manner of good gift out of the Lords Treafury. Whatſoever ye ſhall ask the Father in my Name, (ſaies *Chriſt*) believing, he will give it you, *John 16. 23.* *Matth. 21. 22.* Unto fervent Prayer, *God* will deny nothing. It is like *Sauls* ſword, and *Jonathans* bow, that never returned empty. Like *Ahimaaz*, that alwaies brought good tydings. It is worth the obſerving, how *Cornelius* his ſerious exerciſe of this duty of Prayer, brought

unto him first an *Angel*, then an *Apostle*, and then the *Holy Ghost* himself. Hast thou then a desire after that happiness before spoken of, seek first, to have the assistance of Gods Spirit, and his love shed abroad in thine heart by the *Holy Ghost*? Wouldst thou have the love of God, and the assistance of his Spirit, ask it of him by Prayer? who saith, *If any of you lack in this kind, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.* James 1. 5. Wouldst thou pray that thou maist be heard? Ask in faith, and waver not; for he that wavereth, is like a wave of the Sea, tossed of the wind, and carried away, Vers. 6. Wouldst thou have faith? be diligent to hear the Word preached; which is the sword of the Spirit, that killeth our corruptions, and that unresistable Cannon-shot, that battereth and beateh down all the strong holds of sinne and Satan, Rom. 10. 17. Unto him therefore, that is able to do exceeding abundantly, above all that we can ask or think, I commend thee.

CHAP. XIV.

Lastly, For conclusion of this point, wouldst thou be a contented and Happy man? then strive to be a *Thankfull man*: and when God hath the fruit of his mercies, he will not spare to sow much, where he reapes much. Wouldst thou become *thankfull*? then letthink thyself what cause thou hast, by calling to mind and considering, what God and Christ hath done for thee. As first, That he is the *Aurhour* of thy natural life: For in him we live, and move, and have our being, Act. 17. 28. Secondly, Of thy spiritual life: Thus I live, saies Paul, yet not know, but Christ liveth in me, Gal. 2. 20. Thirdly, Of thy eternal life, 1 Joh. 1. He is the way, the truth, and the life, John 14. 6. The resurrection, and the life, John 11. 25.

Or more particularly thus: In the first place, He gave us our selves, and all the creatures to be our servants; yea, he created us after his own Image, in righteousness and holiness, and in perfect knowledge of the truth, with a power to stand, and for ever to continue in a most blessed and happy condition; and this deserves all possible thankfulness. But this was nothing in comparison. For when we were in a sad condition; when we had forfeited all this, and our selves: when by sinne we had turned that *Image of God*, into the *Image of Satan*, and wilfully plunged our souls and bodies into eternal torments; when we were become his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies, (Sin and Satan) not having the least thought or desire of reconciliation, but a perverse and obstinate will to resist all means tending thereunto; He did redeem us, not only without asking, but even against our wils; so making of us (his cursed enemies) servants, of servants sons, of sons heirs, and coheirs with Christ, Gal 4. 7. Here was a fathomlesse depth, a wonder beyond all wonders!

2. But that we may the better consider what an alms or boon God gave us, when he gave us his Son: Observe, that when neither Heaven, Earth, nor Hell, could have yielded any satisfactory thing,

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besides *Christ* that could have satisfied *Gods* justice, and merited *Heaven* for us, then, O then! *God*, in his infinite wisdom and goodnesse, did not only find out a way to satisfie his Justice and the Law, but gave us his *Sonne*, his only begotten Son, his only beloved Son out of his bosome: And his Son gave himself to die, even the most shamefull, painfull, and cursed death of the Crosse to redeem us; *That whosoever believeth in him, should not perish, but have everlasting life*, John 3. 16. The very thought of which death, before he come to it, together with the weight and burthen of our finnes, put him into such an Agony in the Garden, that it made him to sweat, even drops of blood. A mercy bestowed, and a way found out, that may astonish all the *sonnes of men on earth*, and *Angels in Heaven*! Wherefore, O wonder at this, you that wonder at nothing! That the Lord should come with such a price to redeem our worse than lost souls, and to bring salvation to us, even against our wils. The Lord *Jesus Christ* being rich, for our sakes became poor, that we through his poverty might be made rich, 2 Cor. 8. 9. Even the eternal *God* would die, that we might not die eternally; O the deepnesse of *Gods* love! O the unmeasurable measure of his bounty! O Son of *God*! who can sufficiently expresse thy love? Or, commend thy pity? Or, extol thy praise? It was a wonder, that thou madest us for thy self, more that thou madest thy self man for us; but most of all, that thou shouldst unmake thy self, that thou shouldst die to save us.

3. And which is further considerable, It cost *God* more to redeem the world, than to make it. In the *Creation* he gave thee thy self; but in the *Redemption* he gave thee himself. The *Creation* of all things cost him but six daies to finish it; the *Redemption* of man cost him three and thirty years. In the *Creation* of the world, he did but only speak the word; in the *Redemption* of man, he both spoke and wept, and sweat, and bled, and died, and did many wonderfull things to do it: Yea, the saving of one soul single, is more and greater than the making of the whole world. In every new creature are a number of Miracles; a blinde man is restored to sight, a deaf man to hearing, a man possesst with many Devils dis-possesst; yea, a dead man raised from the dead, and in every one a stone turned into flesh, in all which *God* meets with nothing but opposition, which in the *Creation* he met not with.

What shall I say? *God* of his goodnesse hath bestowed so many and so great mercies upon us, that it is not possible to expresse his bounty therein; for if we look inward, we find our *Creators* mercies; if we look upward, his mercy reacheth unto the *Heavens*; if downwards, the earth is full of his goodnesse, and so is the broad Sea; if we look about us, what is it that he hath not given us? Air to breathe in, fire to warm us, water to cool and cleanse us, clothes to cover us, food to nourish us, fruits to refresh us; yea, *Delicates* to please us, *Beasts* to serve us, *Angels* to attend us, *Heaven* to receive us; And which is above all, Himself and his own Son to be enjoyed of us. So that whosoever

we turn our eyes, we cannot look besides his bounty; yea, we can scarce think of any thing more to pray for, but that he would continue those blessings, which he hath bestowed on us already. Yet we covet still, as though we had nothing, and live as if we knew nothing of all this his beneficence.

God might have said before we were formed, Let them be *Toads, Monsters, Infidels, Beggars, Cripples, Bond-slaves, Idiots, or Mad men*, so long as they live, and after that *Castaways* for ever, and ever: But he hath made us to the best likeness, and nursed us in the best Religion, and placed us in the best Land, and appointed us to the best, and only Inheritance, even to remain in Hisse with him for ever; yea, thousands would think themselves happy, if they had but a piece of our happiness. For whereas some bleed, we sleep in safety; others beg, we abound; others starve, we are full fed; others grope in the dark, our Sun still shines; we have eyes, ears, tongue, feet, hands, health, liberty, reason, others are blind, deaf, dumb, are sick, maimed, imprisoned, distressed, and the like; yea, God hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination. For all those millions of mercies that we have received from, before, and since we were born, either for soul or body, even to the least bit of bread we eat, or shall to eternity, (of which we could not well want any one) Christ hath purchased of his Father for us, and yet God the Father also, hath of his free grace, and mercy given us, in giving us his Son; for which read *Psalm 68. 19. & 143. 15, 16. & 95. 6, 7.* Yea, God is many times working our good, when we least think upon him: as he was creating Adam an help meet for him, when he was fast asleep. And as much do we owe unto God, for the dangers from which he delivereth us: as for the great wealth and dignities wherunto he hath alwaies raised us.

CHAP. XV.

But the better to illustrate, and set out this Love; it will be good to branch it out into some more Particulars. As

First, Call to mind all these external, inferior, earthly and temporal benefits; as that your being, breathing, life, motion, reason, is from God. That he hath given you a more noble nature, than the rest of the creatures; excellent faculties of mind; perfection of senses; soundness of body, competency of estate, seemlyneſs of condition, fitness of calling, preservation from dangers, rescue out of miseries, kindness of friends, carefulness of education, honesty of reputation, liberty of recreations, quietness of life, opportunity of well-doing, protection of Angels.

Then rise higher to his Spiritual favours, though here on earth; and strive to raise your affections with your thoughts. Bless God, that you were born in the light of the Gospel, for your profession of the truth, for the honour of your vocation, for your incorporating into the Church, for the priviledge of the Sacraments, the free use of the Scriptures, the Communion of Saints, the benefit of their prayers, the aid of their counsell, the pleasure of their conversation, for the beginnings of Regeneration,

foot-steps of Faith, Hope, Love, Zeal, Patience, Peace, Joy, conscionable-nesse, for any desire of more.

Then let your soul mount highest of all, into her *Heaven*, and acknowledge those *Celestial Graces*; of her *Blession to Glory, Redemption from Shame, Death, and Hell*, of the *Intercession of her Saviour*, of the *Preparation of her Place*; And there let her stay a while, upon the meditation of her future *Joyes*.

This or the like do, and it will teach you *where to beg blessings when you want them, and whom to thank when you have them*. For as the *Sea* is that *great Cistern*, to recieve the confluence of all *waters*: as first from that large and vast pond, *water* is derived into all parts of the earth, by *veines and springs*, those *springs run into rivers*, and those *rivers empty themselves again into the Sea*: so all *blessings come from God*, and all *praises must be returned to him*.

If we have any thing that is good, *God is the giver of it*. If we do any thing well, he is the *Author* of it. *God is Alpha*, the fountain from which all *grace Springs*; and *Omega*, the sea to which all *glory runnes*. All *blessings come from him*, like so many *lines from the center to the circumference*: therefore we must return all *praises to him*, like so many *lines from the circumference to the center*, *Rom. 11. 36. 1 Cor. 10. 31*. His *wisdom he communicates*, and his *justice he distributes*; and his *bo-liness he imparts*, and his *mercy he bestowes*, &c. *1 Cor. 1. 30, 31*. but his *glory he will not give to another*, *Isai. 42. 8*.

But this is not all; yea, what can we think of, that can be thought sufficient, to render unto the *Lord our God*, so good and gracious, in way of thankfulness for all these his mercies? For in reason hath he contrived so many waies to save us; and should not we take all occasions to glorifie him? Hath he done so much for us, and shall we deny him any thing that he requireth of us, though it were our *lives*, yea our *souls*; much more our *lusts*? We have exceeding *hard hearts*, if the *blood of the Lamb* cannot soften them: *stony bowels*, if so many mercies cannot melt them. Was *Christ crucified for our sins*? and should we by our sins crucifie him again?

Now the meditation of what *God and Christ* hath done for thee, will wonderfully inflame thee with the love of *God*, and thy *Redeemer*; and withall make thee abhor thy self, for thy former unthankfulness. It will make thee break pur into some such expression as this, *Praised be the Lord, even the God of our salvation, who loadeth us daily with benefits, Selah, Psal. 68. 19. The eyes of all wait upon thee, and thou givest them their meat, in due season; thou openest thine hand, and fillest all things living of thy good pleasure, Psal. 145. 15, 16. To come to promotion, is neither from the east, nor from the west, nor from the south: but God is the Judge, he maketh low, and he maketh high, Psal. 75. 6, 7. And so of all other mercies and deliverances.*

He that confers a Benefit, upon a gratefull nature, robs him of his liberty, and self also: and in one and the same act makes him a vassal, and himself his Master. Wherefore if we have any ingenuity in us, it will

will make us to direct all our thoughts, Speeches, and actions to his glory, as he hath directed our eternal salvation thereunto.

But to help and further you herein, if you be willing so to do, take these few Directions.

First, Let these things be never out of the minds, memories, and moutbes of those whom Christ hath done thus for. O let us (I say) remember, as we should never forget! *Sitotum me debeo pro me-fallo, quid jam reddam pro me refello*, saith holy Bernard. If I owed my whole self unto thee, for giving me my self in my creation: what have I left to pay for giving thy self for me to so cruel a death, to procure my Redemption, which was not so cheap as my Creation? Great was the benefit that thou wouldst create me of nothing; but what tongue can sufficiently expresse the greaimesse of this grace, that thou didst redeem me with so dear a price, when I was worse than nothing? We are full of thy goodnesse: O let our hearts run over with thankfulness! Yea, let so many of us, as have either heart or brain, in the next place say, O Lord, What is man that thou art so mindfull of him? Psal. 8.4. And O man, what is God that thou art so unmindefull of him? And then conclude with, What shall I render unto thee, O Lord, for all these thy benefits? but love thee my Creatour, and Redeemer, and become a new creature. I will serve thee, O Lord, by the assistance of thy grace, because thou hast given me my self: but much more honour thee, because thou hast given me thy Son Christ.

Nor can any man in common reason meditate so unbottomed a love, and not study and strive for an answerably thankfull demeanure. If a friend had given us but a thousand part of what God hath, we should heartily love him all our lives, and think no thanks sufficient, but to him that hath given me all things, I have scarce given so much as thanks. Yea, I have striven to multiply offences against him, and to make them as infinite in number as his blessings.

Thirdly, The continual meditation of what God hath done for thee, will make thee do, what thou art able for him again. For did God and Christ, do all this for us? and shall we do nothing for him again? Like favours, require like gratitude.

This then, should at least make us part with our nearest, dearest, and sweetest darling sins, to serve him in righteousness and holiness every day, every hour, all the daies of our lives. Even every sin; for what sin should be so dear to us, as Gods only Son was to him? Do we then for Gods sake not spare our dearest sin; when God for our sakes, did not spare his dearest Son.

Yea, what a brutish and barbarous unthankfulness, and shame were it, that God should part with his Son, and his Son with his own precious blood for us, and we not part with our sinfull lusts, and delights for him?

Fourthly, Hath Christ done all this for us, his servants, so much, and so many waies obliged unto him? let us do what we are able for him again. 1. Let us be zealous for his glory, and take his part when we

see or hear him dishonoured. Nor can there be any love, where there is no zeal, saith *Augustine*. Well-born Children are touched to the quick, with the injuries of their Parents. And it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. 2. Let us seek to draw others after us, from Satan to Him. 3. Do we all we can, to promote his worship and service. 4. Take we all good occasions to publish to others, how good God is; and what he hath done for us. 5. Let us wholly ascribe all the good we have, or do to free grace; and give him the glory of his gifts, imploying them to our Masters best advantage. 6. Let us (that we may expresse our thankfulness to him) shew kindness to his Children, and poor members, who are bone of his bone, and flesh of his flesh, *Ephes. 5. 30.* 7. Abhor we our selves for our former unthankfulness, and our wonderfull provoking of him. 8. Harken we unto *Christ's* voice, in all that he saith unto us; and expresse our thankfulness by our obedience. Yea, all this let us do, if we do it but for our own sakes: For what should we have, if we did thus serve *Christ*, who hath done all these things for his enemies neglecting and dishonouring him?

CHAP. XVI.

But thou wilt say, What can we do for God; or for *Christ*?

I Answer, We cannot properly benefit God, nor add to his fulness. They can add no good to him; that have all their good from him. The Ocean is never the fuller, though all the rivers of the world, flow into the same: So, What is God the better, for our praises or performances, to whom (in that he is infinite) nothing can be added? If we be righteous, our righteousness may profit the sonnes of men; but what can we give unto him? or what receiveth he at our hands? Can the Sun receive light from a candle? What profit does the Sunne receive, by our looking upon it? We are the better for its light, not it for our sight; or at all prejudiced by our neglect. A shower of rain that waters the earth, gets nothing to it self: the earth fares the better for it. Lord (saith *David*) our well-doing doth not at all extend unto thee; but to the Saints that are on the earth, and to the excellent ones in whom is all my delight, *Psal. 16. 2, 3.* Yea, if we could give him our bodies and souls, they should be saved by it, but he were never the better for them. It is for our good, that he would be served, and magnified of us.

True, as the Ocean daynes to take tribute of the small brooks, and accepts that in token of thankfulness, which was its own before, it being the maintainer of the rivers streams: Or as *Joseph* accepted of his Brethrens small gifts, albeit he had no need of them, *Gen. 43. 15.* So does God accept of our free-will offerings; and bountifully rewards them, *Phil. 4. 18.* Yea, if in imploying our Talents, we aim at his glory, and the Churches good, he doubles them, *Matth. 25. 21, 22, 23.*

Nor does God look for such glory, or service from us, as he is worthy to receive; but as we are able to give. Our praises and performances, are not sinnes; yet they are not without some touch of sin. Duties

and infirmities, come from us together: but Christ parts them, forgiving the infirmities, and receiving the praises and performances. They are full of weaknesses, yet does not he except against them for their imperfections. He takes them well in worth, though there be no worth in them: and vouchsafes them a reward, which had been sufficiently honoured with a pardon.

Neither can we hurt, or take away any thing from him: For if we be wicked, our wickedness may hurt a man like our selves; but what is it to him, Job 35. 7, 8. Yet nevertheless, we may do many things, which he accounts and rewards, as done to himself; of which I will give you one in special, and I pray mind it.

Though we can do nothing for Christ himself, he being now in Heaven: yet we may do much for his poor members, those excellent ones whom David speaks of Psalm 136. 2, 3. which Christ accounts all one, as if it were done to himself, as appears by many expresse testimonies. When I was an hungry, ye fed me; when I was naked, ye clothed me; when sick and in prison, ye visited me, &c. For in as much as ye did it unto one of these little ones, that believe in me, ye did it unto me, Matth. 25. 34. to 41. He that giveth unto the poor, lendeth unto the Lord, Prov. 19. 17. And many the like which I have formerly cited.

CHAP. XVII.

Now, do we love Christ? or would we indeed expresse our thankfulness to him, for what we have received from him? Or do we desire to do something again for Christ, who hath done and suffered so much for us? here is a way chalked out unto us, which he prefers before all burnt-offerings and sacrifices, Mark 12. 33. When David could do the Father Barzillay no good, by reason of his old age: he loved, and honoured Chimham his son, 2 Sam. 19. 38. And to require the love of Jonathan, he shewed kindness to Mephibosheth. So if thou bearest any good will to God, or Christ, whom it is not in thy power to pleasure; thou wilt shew thy thankfulness to him, in his Children and poor members: who are bone of his bone, and flesh of his flesh, Ephes. 5. 30. Is our Jonathan gone? yet we have many Mephibosheths: and he that loves God for his own sake, will love his Brother for Gods sake. Especially when he hath loved us (as it were) on this condition, that we should love one another, John 15. This is my Commandment, (saies Christ) that ye love one another, as I have loved you, Vers. 12. And greater love than his was, cannot be, Vers. 13. And until we consider, how infinitely good God hath been unto us: we can never shew any goodnesse towards our Brethren. We must know, he hath given us all we have: before we will part with any thing for his sake.

God in the beginning, had no sooner created the Heavens and the Earth, but he said, Let the Earth bring forth grass, the Herb yielding seed, and the fruitfull tree yielding fruit, &c. Gen. 1. 11, 12. So when he hath by his Word and Spirit, created us anew, he commands us to be fruitfull in the works of Piety, and Charity, Col. 1. 10. And the river of Charity, does alwaies spring, from the fountain of Piety. Faith

is as the leads, and pipes, to bring in : and Love, is as the cock of the can-
duit, to let out. And what availeth the one without the other ?
What availeth it, my Brethren, (saies Sr James) though a man saith he
hath faith, when he hath no works, (that is, works of Charly-) can the
faith save him ? For if a Brother, or a Sister be naked, and destitute of
daily food, and one of you say unto them, Depart in peace, warm your selves,
and fill your bellies ; notwithstanding ye give them not those things, which
are needfull for the body : what helpeth it ? Even so the faith, if it have
no works, is dead in it self, James 2. 14. to 18. A just man lives by his
faith, Hab. 2. 4. Heb. 10. 38. and others live by his charity. Pure Religi-
on, and undefiled before God, even the Father, is this : to visit the father-
lesse and widowes in their adversity, and to keep himself unspotted of the
world, James 1. 27. Love is the fulfilling of the Law, Rom. 13. 10. and
Faith is the fulfilling of the Gospel, Act. 13. 39. & 16. 31. 1 Thes. 4. 14.
1 John 3. 23. A Christian in respect of his faith, is Lord over all,
1 Joh. 5. 4. & 2. 14. in respect of his love, he is servant unto all, Gal. 5. 13.
Faith is the mother grace : by it we are justified, Luke 7. 47, 50. Gal. 3. 8.
our hearts are purified, Act. 15. 9. our persons are accepted, and our soules
saved, Ephes. 2. 8, 9. Luke 18. 42. Yet in many respects, love is pre-
ferred before it : as 1 Cor. 13. 13. Now abideth Faith, Hope, and Love, e-
ven these three ; but the chiefest of these is Love. So that what the dia-
mond is among stones, the Sun among Planets, and gold among mettals,
such is Love among the graces. Love will make us to have publique spi-
rits, resembling the Moon, which borroweth her light from the Sun, that
she may convey it to all the inferiour creatures ; takes from the Sea,
that she may give to the lesser rivers. It will inforce us to practice,
what the Apostle exhorts unto, Phil. 2. Look not every man on his own
things, but every man also of the things of other men : let the same mind be
in you, that was even in Christ Jesus, &c. Vers. 4, 5, 6. It will make us re-
member them that are bound, as if we were bound with them, and them that
are in affliction, as if we were also afflicted in the body, Heb. 13. 3. Which
is but reason. As must not thou thy self be in affliction or want ? and
wouldest not thou in thy need, be relieved ? Why then shouldest not
thou know it reason, to do to others, as thou wouldest have them do
to thee ? We ought to love our neighbour as our selves, Levit. 19. 18.
but how do we so, if we take not care for them, as we do for our
selves ? There is nothing that any one doth, or indureth, but any other
may : We are all lyable to the same common misery, if unsustained.
Therefore insult not over him that is cast down ; but let it make thee
humble, thankfull and compassionate : because it is a goodnesse not
our own, that makes the difference, though pride will scarce believe
it. The proudest he cannot say, this or that shall never befall me.
Who can say (saies Menander) I shall never do, nor suffer this or
that ? For that we go not the round of others sinnes, or punishments,
it is neither our goodnesse, desert, policy, or power preventing, but from
those lines of gracious Providence, from Gods preventing, and preser-
ving mercy. Doubtlesse he had been counted a prating fool, that
should

should have told *Haman*, he should have held *Asterdus*'s stirrup much less have changed preferment with him. That *Asterdus* should be lifted up into *Haman*'s favour at Court, and *Haman* should be exalted to that sly cabits eminency above ground, in *Mordecai*'s room. But go we on.

Love will cause us to open our hands unto such as are in want; and lend or give them sufficient for their need, as God commands, *Deut. 15. 8.* It will make us of *Job's* spirit, who would not eat his morsels alone, but invited the fatherless to eat with him, *Job 22. 17.* It will make a man love his enemies, and do good for them, that do hurt to him, *Luke 6. 35.* Yea, if need so require, as in a famine, or common persecution; it will make us sell our possessions and goods, and distribute them to all, as every one hath need, as did the Christians in the *Primitive Church*, *Acts 2. 44. 45.* And lastly, which is above all: It will make a man to lay down his life for the brethren, *1 John 3. 16.* Whereas he that hath not this Christian grace, feels, and is sensible of common calamities, just so much as appertains to his own private estate & interest, and no more. It is the want of compassion, that takes no compassion of others wants. Yea, this is an argument, that the love of God is not in us, *1 John 3. 17.* Whatsoever we think, or say, it is not all in us, *John 3. 14, 15, 17.*

CHAP. XVIII.

Again, It's impossible that he who hath love should be ungratefull. *Mary Magdalen* had received much, and this made her love much; and loving much, she thought nothing too much to bestow, even upon the most remote members of Christ, to expresse her thankfulness, *Luke 7. 38.* And the like of *Naaman*, when *Elisha* had done that great cure upon him; whose hands were no less full of thanks, then his mouth. Dry and barren profession of our obligation, where is power to requite are unfit for noble and ingenuous spirits. And so of *Jacob*; If (saith he) I come again unto my fathers house in safety, then shall the Lord be my God, and this stone which I have set up as a pillar, shall be Gods house; and of all that he shall give me, I will give the tenth unto him again, *Gen. 28. 22.* And *Hannah*, who vowed a vow, and said, O Lord of Hosts, if thou wilt look on the trouble of thine hand-maid, and remember me; and not forget thine hand-maid, but give unto thine hand-maid a man-child; then I will give him unto the Lord all the dayes of his life, and there shall no razor come upon his head: and she did it accordingly, *1 Sam. 1. 11. 27. 28.*

An ingenuous disposition cannot receive favours without thoughts of return. Behold thou hast been carefull for us (sayes *Elisha* to the *Shunammite*), with all this care: what is to be done for thee? wouldst thou be spoken for to the King, or to the Captain of the Host? what is there to be done for thee? And when he understood that a sonne was the onely thing she wanted and desired, her husband being old, he obtained of the Lord to fulfill her desire, *2 Kings 4. 13. to 17.* Both Christ, and the Angels, the Prophets and Apostles were wont to be very beneficial guests to their hostes, and hostesses, and ever paid a blessing for their entertain-
ment

meat. *Elias* required his hostesse with a supernaturall provision: He gave also her owne, and tier sonns life to her for his board. Yea, in that wofull famine, *1 King. 17.* He gave her, and her sonne, their board for his house-room. Yea, it is storied of *Pyrrhus* an *Heathen*, that he did exceedingly grieve, for that a friend of his hapned to dye, before he had required his many favours.

Those hearts that are truly thankfull, delight no lesse in the repayment of a good turn, then in the receit: and do as much study, how to shew their fervent affections for what they have received, as how to compasse favours when they want them. Their debt is their burthen, which when they have discharged, they are at ease, and not before. Resembling *Homer*, who never forgot to requite a benefit received, nor could be at rest, untill he had done it.

CHAP. XIX.

Nor can there be a better signe of true love, and sound amendment, then that we can be content to be losers by our repentance. Many formally penitents have yielded to part with so much of their sinne, as may abate nothing of their profit. It is an easie matter to say, (yea and think what they say to be true) that they love God and Christ. There is no *Dives* among us, but he thinks scorne to be charged with the want of love. What, not love God? But aske his conscience the next question; What good hast thou done for his sake? No he can remember none of that, no goodnesse, no workes of mercy or charity hath come from him all his life long. But know this thou wretched rich miserly muckworme, that thou art bound to performe these works of mercy to the poore, both out of duty, and thankfulness to him, who hath given thee thy selfe, and all that thou hast. Yea, if thou beest not a meere beast, or blinde: When thou beholdest them (the poore I meane) behold how thou art beholding to Him, that suffered thee not to be like them. Hath God given thee all things, and dost thou then thinke it a great matter to give him back something? especially seeing thou givest him but of his owne, as *David* gladly acknowledged, *1 Chr. 29, 14.* For shame consider of it, and let thy conscience make answer to what I shall aske thee, what can be more equall and just then to give a little unto him, who hath given all unto us? especially seeing he hath granted unto us the use and use of what we possesse, reserving still the chief propriety unto himselfe, and to spare something unto the poore, out of our abundance at his request, who hath not spared to give unto us his onely begotten, and dearly beloved sonne; that by a shamefull death he might free us from everlasting death and condemnation, and purchase for us eternall happiness. Yea in truth, what madnesse is it to deny, being requested, to give at his appointment some small portion of our goods? who by his owne sight and authority may take all. And what senselesse folly were it to turne away our face from him, when he asketh in the behalfe of the poore, some earthly and momentary trifles, from whom we expect as his free gift, *Heavens felicity*, and *everlasting glory*.

CHAP. XX.

But to drive home this duty to mens consciences, see further what cause we have to extend our liberality to the relief of Christs poore members. For here I shall take occasion to slide into a discourse, which in the Title page I durst not once mention, as well knowing how averse most men are, and how desperately most rich mens hearts are hardened against the poore; whereof I'll only give you an instance.

Some six years since, having taken no small paynes in composing the *Poores Advocate* in eight parts, I printed the first two of them with these words in the front; *That it is an incomparable favour to the rich, that there are poore to accept of their Charity, yea, they the Wits to know it.* This, they no sooner read but their bloods would rise, saying; We must be beholding to the poore to accept of our charity, wee like them hanged first. An expression more fit for a Caniball, then a Christian. And certainly such men had need to look to it in time: for of all men in the world, *they shall have judgement without mercy, that are so miserably unmercifull.* And I would wish them, to take heed of turning the deaf ear to Christ, when in his members he cries to them for mercy: lest Christ turnes the deaf ear to them, when they (being in far greater need) shall cry to him for mercy.

Again, (which is worth the observing) when the said two parts rook so with the good char provision was made, & a way thought upon, that to every rich man in the Nation, there should be one of them, freely given for the poores good, by the *Clarks of every Parish*, they (I mean some of them) to abate their trust, that the donor was forced to withdraw his hand; whereby both Rich and Poore, might sustain no little loss, the one in their souls, the other in their purses. (For it is well known that a person of quality upon the reading of it, sent in many hundred pounds to the our parishes, to be bestowed by the Church-Wardens upon their poore. If any shall think I wrong Parish Clarks, Warden upon their poore. If any shall think I wrong Parish Clarks, verend Pastour, did not deliver him five and fifty of those Bookes, with the names of five and fifty rich men in that parish, together with a great charge to deliver them into every of their hands. And whether he did not most perfidiously and sacrilegiously barter them away to the Biske Women for other Bookes, instead of giving them to the parties. And this (for I'll mention no more) I acquaint the world with, as tending the good of his soul, more then that of his honour, for I have done in private what lies in me, to make him sensible of the crime, but he is the more obstinate.

Now that I have taken occasion to shrowd the Remaines of the *Poores Advocate*, under the notion of how to become happy here and hereafter, these are my reasons.

First, Bounty to the poore, is the most proper meanes, tending to happiness. And secondly, it is very probable, that many will read or hear thus far, under this notion (whether out of curiosity or self ends) and

having heard hitherto, will be willing also to hear me a few words in behalf of the poore, (which is of no less concernment) when otherwise they would have heard neither of both. Now such as have read the two first parts of The Poore Advoocate, may remember, that I have dispatched these six heads. 1. The necessity of the duty. 2. The persons of whom it is required. 3. They to whom it must be performed. 4. What. 5. How. 6. How much we are to give.

In the other six parts, I intended to have treated, 1. Of the time when we are to give. 2. Of the manner handling it. 3. Of the ends to be propounded in it. 4. Of the impediments that hinder it. 5. Of the remedies or encouragements. And 6. Of the Uses. But finding that it would have been as welcome to the parties concerned therein, as water into a fish, I will onely give you a few gleanings out of them: In which also I will more respect the weight and benefit of the matter, then the order of handling: that so I may touch all, within a little compass.

CHAP. XXI.

Touching the grounds, reasons, and inducements, which may move men to be bountifull and beneficent to the poore, with which I will begin: they are so many, that onely to name them all, would by worldlings be thought too much. Wherefore I will onely nominate such, as every wise man (even out of self-love) will allow for weighty. And therein be as brief as possibly I can in running them over.

1. If in some good measure we perform this duty, if we deal our bread to the hungry, bring the poore that are cast out into our houses; and that seeing them naked, we cover them, as it is *Isay 58*. 7. God hath promised and given it under his hand, that it shall go well with us in our estates, and that we shall be no losers by it, but he will surely pay it us again, *Ecc. 11*. 1. *Luke 6. 38*, *Matth. 6. 4*. And lest any should be discouraged, from performing these duties, because he is able to give but a little: he assureth us, that who soever giveth a cup of cold water unto a Disciple in the name of a Disciple he shall in no wise lose his reward, *Matt. 10. 42*. And that because this reward is not grounded upon the excellency and merit of the work, but upon Gods righteousness and truth, in fulfilling his promises, according to that *Heb. 6. 10*. For God is not unrighteous, that he should forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the Saints, and do minister; Whereby he implyeth that it is no more possible, that those who in love and obedience, have exercised themselves in these works of mercy, should lose their reward, then that God himself should lose his righteousness. And the wise man telleth us, that he who hath pity on the poore, lendeth unto the Lord, and that which he hath given, he will repay again, *Prov. 19. 17*. Neither in reason can it be otherwise, for if mercy and bounty be in God, as an inexhaustible & ever springing fountain, and in us as a little stream that floweth from it, how is it possible that our small and shallow rivulets of mercy should flow to our Neighbours, and that the everlasting spring of Gods mercy and goodness should be dry unto us? or how should the stream flow and the fountain and well head be dried up? Yea let us assure

our selves, that we cannot suffer (in a wise and discreet manner) empty our selves of these waters of Gods blessings, for the satisfying and quenching of the poore mans thirst, and relieving of his wants: but we shall again be replenished from the fountain of all goodness; and if like kind Nurses, we let these deare *Children of God suck the breasts of our bounty*, for their comfort and nourishment: that which is thus spent will again be restored: whereas if we churlishly refuse to impart, and communicate this *milk of Gods blessings*, it is the readiest way to have it quite dried up.

Neither are we to imagine that if we be carefull in feeding Christ, that he will be carelesse in feeding us. That he will deny us meate who hath given us his precious blood. That he will suffer us to want *earthly trifles*, who hath provided for us *heavenly riches*. Let such more then heathenish diffidence, be faire from us, who professe our selves to be of the household of Faith. Is it not he (as *Hannah* speaketh) that *maketh poore, and maketh rich; that bringeth low, and lifteth up*. Do we enjoy all things through Gods blessing? And can we thinke to keep our riches, by disobeying his commandment? Indeed the contrary we may well expect, according to that, *Prov. 11. There is that scattereth, and is more increased; but he that spareth more then is right, shall surely come to poverty*, vers. 24. And it is but just, if God deny thee thy daily bread, if thou denyest him the crumbs.

And thus it appeareth, that by giving to the poore, we shall be no losers. But this is not all; For

CHAP. XXII:

Secondly, we shall not onely receive our own again, but it shall be with great increase. Yea, if the *Word of God* be true, there is not a more commendable way to thrive and grow rich, then by being bountifull to the poore: But that bountie is the best and surest way to plenty, and that it is so far from weakning a mans estate, or bringing him to want and poverty, that it is the onely meane to keep us from it, and to bring plenty and abundance. I have largely and plentifully proved (if you remember) in Chapter the 30. of *The best and surest way to become rich*: And I heartily wish, that the Reader would peruse the same: For it is the most piercing and patheticall Chapter of all the parts, and should methinks exceedingly whet on those that are greedy of gain, to put the same into practice, and make them bountifull in doing these workes of mercy, and not think themselves losers thereby; but rather to conclude as a mercifull man once did; *The more I give, the more I have*. As what *Husbandman* does not reckon more of his seed in the ground, then of that in his Barn or Garner? And shall we be such *Atbeists*, as to trust the ground, and not God?

Yea, let us be so far from grudging these Almes to the poore, when we have fit occasion, that we do them with joy and thankfulness unto God, that he hath given us so fit an opportunity of sowing our seed, that so we may reap a fruitfull harvest. For what *husbandman* would not readily and cheerfully hearken to one, who should offer him fer-

the land fruitfull land, ready prepared, and manured, to sow his seed in, with a faithful promise, that he should reape the whole crop for his own use, and benefit: But thus God dealed with us, when he giveth us opportunity of relieving the poore: Yes, in truth much better and more ability, for he gives us even the seed also we sow with; and whereas, if a man should freely receive of another Land to sow his seed in, yet he were not sure of a fruitfull harvest: For many accidents usually happen, which cut off the hopes of the most skillfull Husbandman, as Frosts, and Mildewes, wormes and locasts, tares and weeds, too much wet, or too much drougt may destroy the corn; though the seed were never so good: or when it is ready for the sickle, the enemy may come and reape it; but if we sow these seeds of our beneficence, believing Gods promises, and hoping for a happy harvest: we shall never fail of our expectation, because God who is infinite in power and truth, having promised a fruitfull crop, no outward accident is able to hinder it.

But lest what hath been said should not be sufficient to prevail with men to be mercifull to the poore, let them hearken to, and mind well the many other reasons and inducements that propound themselves, and then I doubt not, but they will if wise, do good to others, if it be but to do a greater good to themselves. For of all other graces, the grace of charity and bounty, bath the most and primest promises of reward to us and ours, both here and hereafter, of which I will mention some.

CHAP. XXIII.

Thirdly, God hath further promised to confirm, strengthen, and continue, as well as increase his prosperous and flourishing estate, and that in sundry places of scripture already cited and elsewhere. *He is gracious and full of compassion, he sheweth favour and lendeth, he hath given to the poore, &c.* And what shall be his reward? *Wealth and Riches shall be in his house, he shall not be moved for ever: his righteousness (aye and his riches too, as is implied in the close) shall endure for ever, he shall be in everlasting remembrance, he shall not be afraid of evil tidings, his heart is fixed trusting in the Lord, his horn shall be exalted with honour, Psal. 112. 1. to 10.* All grace shall abound towards him, that he always having insufficiency in all things, may abound to every good work, and hold out to the end 2 Cor. 9. *He deviseth liberall things, and by his liberallity he shall stand, Isa. 54. 8.* He drawes out his soul to the hungry, and comforteth the afflicted: therefore his light shall rise in obscurity, and his darkness shall be as the noon day, and the Lord shall guide him continually, and satisfie his soul in daught, and make fat his bones, he shall be like a watered garden, and like a spring of water whose waters fail not: and they that shall be of him, shall build the old waste places, he shall raise up the foundations of many generations, and he shall be called the repaire of the breach, the restorer of paths to dwell in, Isa. 58. 6 to 13. And the like Pro. 28. 27. *He that giveth unto the poor, shall not lack: And so Psalm 37. 25. I have been young, and now am old, y^e have I not seen the righteous forsaken, nor his seed begging bread: and why so? He is ever merciful and lendeth, and his seed is blessed, as it followeth in the next verse, and in the next to that, He that does good shall dwell*

dwell for ever more, Verse 27. He shall not be forsaken, but the Lord will preserve him for ever, Verse 28. He shall inherit the Land, and dwell therein for ever, Verse 29; and a great deal more to the same effect. Verse 31, 33, 34, 37, 39, 40. See more for 17, 21, Psalm 1, 3, and 31, 10. Job 1, 10 which are all pregnant places, and full to the point in hand. But I may not stand upon it; Only read these Scriptures and remember them.

Fourthly, he shall be blessed in his person, and that many waies: yea the benefits and blessings, temporall, spirituall, and corporall, for soul and body, which God hath promised to bestow upon the mercifull, for a reward of their bounty, are infinite, of which observe with me these few.

First, touching corporall benefits and blessings. Blessed is he saith the Psalmist, that considereth the poore, the Lord shall deliver him in the time of trouble, he will keep and preserve him alive, he shall be blessed upon the earth, and not delivered unto the will of his enemies, Psalm 41. 1, 2, 3. Great priviledges! but to these are added, Isa. 58: If thou draw out thy soul to the hungry, then shall thy health spring forth speedily, &c. verse 7, 8. But admit the mercifull man be long sick, God will preserve him alive, strengthen him upon the bed of languishing; yea make all his bed in his sickness, the Lord will stir up the feathers under him, his soul shall be at ease, and his body sweetly refreshed, mercy shall be his cordiall or pillow of repose, untill he be raised up again, Psalm 41. 1. to 11.

CHAP. XXIV.

But see how God hath rewarded many particular persons for this most excellent vertue. Abraham in his old age was blessed with an Isaac, a godly son and heir, a glorious type of the worlds Redeemer, and entertained Angels by his hospitality: yea the Son of God, the Lord of Angels, as Simeus observes. The Shunamite that entertained the Prophet Elisha, received above a Prophets reward; namely the promise and gift of a son when she was old, and the raising of him to life when he was dead, and the restoring of her house and land, lost in her long absence for the famine, 2 Kings 4. and 8. Chapters. Rebecca got so good and great an Husband by her hospitality, as Chrysostom observes. Lot was honoured with the entertainment of Angels, and preserved alive with his whole family from the destruction of Sodom by his hospitality. The Widow of Sarepta was blessed with a miraculous increase of her meal and oil, with the preservation of her family in the time of famine; & with the resurrection of her son, by her relieving the Prophet in his banishment, 1 Kings 17. Reuell or Jithro (for it is the same man under two divers names) as Calvin proves upon Exod. 2. for this, was rewarded with such a son in law as Moses, and by him better instructed in the true worship of God. Publius the chief man of the Island Melita; by entertaining St Paul and his companions, got his father healed of a fever, and of a bloody flux, Acts 28. 7. It is likewise storied of Stephⁿ King of Hungary, and of Oswald King of England, that their right hands did never putrefie, because so much exercised in relieving the necessitous of such as were affl^{ic}ted.

Again Fifthly, It bringeth the blessings of God upon all we bestow, or do: And we know that the blessing of God in effect is all, and does all, *Thou shalt surely give to thy poor Brother, and thy heart shall not be grieved when thou givest unto him: because for this thing the Lord thy God shall be with thee in all thy work, and in all that thou puttest thine hand to, Deut. 15. 10.* And the like *Prov. 22. 9. Luke 14. 14.* It were endless to name the particulars, wherein God hath promised to bless the mercifull, *See only Isa. 58. Psal. 112. Prov. 10. and 22. Chapter 1, 2 Chron. 31. 10. Deut. 14. 28, 29. Ezek. 44. 30.* Or turn to *Luke 11.* and there you shall see, that as fasting sanctifieth the body, and prayer the soul: so Almes does sanctifie the substance. Give almes of those things which ye have (*saies our Saviour*) and behold all things shall be clean unto you, *ver. 41. let us* spoken without a behold. But,

CHAP. XXV.

Sixthly, The mercifull man shall be no less blessed in his name and credit, he shall be had in honour and reputation: according to that *Prov. 14. He that oppresseth the poor, reproacheth him that made him; but he honour-eth him that hath mercy upon the poor, ver. 31.* And to this accords that of the Psalmist, he hath dispersed, he hath given to the poor, his righteousness endureth for ever his horn shall be exalted with honour, *Psal. 112. 9.* And so *Proverbs 10. His memoriall shall be blessed, Verse 7.*

And of this I might give you sundry examples, and pregnant. As *Rachab, Gaius, Job, The Centurian, Boas, Cornelius, and Mary:* as how did our Saviour value and honour *Maries bounty?* (though to slighted by him that was a thief, and carried the bag, into which he would have had it come) when he commanded it should be spoken of to her honour, where-
ever the Gospel should be preached throughout all the world, *Matth. 26. 12.* But experience sufficiently proves, that a liberal and bountifull man, shall have all love and respect with men, all good repute and report, both living and dead: Nor is this so light a blessing as many deeme it, for what sayes the wise man? *The memoriall of the just shall be blessed: but the name of the wicked shall rot, Prov. 10. 7. Yea a good name, is better then a sweet ointment: and to be chosen before great riches, Prov. 22. 1. Yea, then* life it self.

Briefly, for conclusion of this point, let this be the use: when the poore at your gates ask their daily bread, they highly honour you, yea after a sort they make you Gods: therefore by your bounty & liberality, shew your selves at least to be *Christians, to be men.* Secondly, such as have by this divine vertue obtained a good report: let it provoke them as much to excell others in doing good, as they do excell them in hearing thereof. For I hold this a sure rule, He is of a bad nature to whom good report and commendations are no spur to vertue, but he is of a worse disposition, to whom evil report and blame, is no bridle and re-
sistive from vice, which made *Tully* so wonder at the strange perverseness of *Antony:* whom neither praise could allure to do well, nor yet
fear of infamy and reproach deter from committing evil. But,

CHAP. XXVI.

Seventhly, the spiritual blessings and benefits which accompany these works of mercy, and thereby accrew to the soul even in this life as they are inestimable, so they are innumerable, the number is many as may suffice, and not cloy.

First, it is the onely means to have the soul prosper, kept safe and preserved, *Psal. 86. Preserve my soul O Lord (saith David) for I am mercifull.* Verse 2. *The liberall soul shall be made full, and he that watereth shall also be watered himself, Prov. 11. 29. The mercifull man doth good to his own soul, Verse 17.*

Secondly, it is rewarded with illumination and conversion, The two Disciples that went to Emmaus, were rewarded with illumination, for concerning our Saviour as a stranger, *Luke 24. 35. Whence St. Austin observes, that by the duty of Hospitality, we come to the knowledge of Christ. See saith St. Gregory, the Lord was not known while he slept, and he vouchsafes to be known while he is fed. And then St. Alban the first Martyr, that ever in England suffered death for the name of Christ, was converted from Paganism to Christianity by a certain Clerk, whom he had received into his house, fleeing from the persecutors hands.*

Thirdly, works of mercy are infallible signs of a truly faith: whereby we may prove it to our selves, and approve it unto men. *Jan. 2. 26. which fruits, if our faith beare not, it is dead, it not a living body, but a carcass that breatheth not, verse 26. They are signs of a lively faith, for no man easily parteth with his worldly goods to these uses, unless by faith he be assured that he shall have in lieu of them heavenly and everlasting treasures. The mercifull man is ever a faithful man.*

Fourthly, it testifies our unfeigned repentance, whereof it is that David saith to Nebuchadzeer; *Wherefore O King, break off thy fast by repentance, and thine iniquities, by showing mercy unto the poore, Dan. 4. 27. The which Labrus practised, Luke 19. For so sooner was he converted unto God, but to testify his unfeigned repentance, he gave half his goods unto the poore, Verse 8.*

Fifthly giving much, is an infallible sign that many sins are forgiven us: as our Saviour speaketh of the woman, *Luke 7. 47.*

Sixthly, by it we may know our selves to be the children of God: *John 3. 14. Yea and others may also know it, John 13. 34, 35. And hereby we know the mercifull to be one of Gods children: for the Father of Mercies hath no children but the mercifull.*

Seventhly, it is said that Obadiah feared God greatly: for when Iesabel destroyed the Prophets of the Lord, he took an hundred Prophets and hid them by fifty in a cave, and he fed them with bread and water, *1 Kings 18. 3. 4. Therefore it is a sure sign of the fear of God.*

Eightly, they are undoubted signs of our love towards God. When as we so love the poore for his sake, as that we be content to spare somewhat, even from our own backs and bellies, that we may the more liberally communicate unto their necessities. But this wicked man will never do: he onely loves the Lord as Laban did Jacob, onely

riches by him : Or as *Saul* loved *Samuel*, to gain honour by him. True they will say they love God, and perhaps think so too : but let them say what they will, if *Samuel* is full, I will never believe against Scripture, that they love God whom they have not seen : that love not their brother whom they have seen ; if we love him, we will love one another, 1 John 4. 20, 21. If any man (saies the Apostle) have these worlds goods, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? 1 John 3. 17. And as they are manifest signes of our love to God, so also of our love towards our Neighbours : when as we carry our selves in all Christian bounty towards them, as unto Children of the same Father, and members of the same body ; suffering with them in their wants ; through compassion and fellow-feeling, and rejoycing with them in their felicity and prosperity. Hereby we know that we love the brethren : because our hearts and hands are open to them, for love is bountifull. For otherwise it is but an unprofitable, counterfeited, and hypocritical love, to make shew of kindness and compassion in word, and to perform nothing in deed ; as *Saint James* plainly affirmeth, *James* 2. 15. But that this alone is the best touchstone, to shew the sincerity and truth of our love ; many places demonstrate, as 1 Cor. 8. 8, 24. 1 John 3. 18.

CHAP. XXVII.

And as our Almshouses are a sign of our love to God and our Neighbour ; so the quantity of our almes, (respect being had to the proportion of our estate) is a sign of the quantity of our love, for he loveth but little, that having much, giveth but a little ; and contrariwise, his heart is inflamed with fervent love, who hath it inflamed with bounty towards his poore brethren : the extension of our love towards them, being the true touchstone of the intension of our love towards God. And as a great tree with many and large branches is an undoubted sign of a root proportionable in greatness ; and a small shrub above the ground, plainly sheweth that the root also is small, such is under it : so is it with our Almshouses which spring from it. For if we be bountifull in Almes, we are plentiful in love ; If we be slack in giving, we are cold in loving : But if we be utterly defective, in bringing forth these excellent fruits, then it is a manifest sign that this grace of love is not rooted in us, 1 John 3. 17.

Ninethly, It is an evident demonstration that we have saving knowledge and spiritual wisdom : For the wisdom that is from above, is full of mercy and good fruits, *James* 3. 17. Otherwise we are not wise ; our wisdom descends not from above, but is earthly, sensuall, and devillish, Verse 15.

Tenthly, By these works of mercy, we make our calling and election sure, for if we do these things we shall never fall, as *St. Peter* speaks, 1 Pet. 1. 7, 8, 10. And *St. Paul* inferreth, Col. 3. Put on as the cloth of Gods holy and beloved, the bowels of mercy and kindness, Verse 12. Which makes him in another place call charity a never failing grace, 1 Cor. 13. 8. And a little after, he useth these words : Now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity, Verse 13.

Eleventhly. This is a duty which undoubtedly must justify the truth of our religion, or else condemn us as hollow-hearted and deceived by hypocrisie. *James 1.* This is pure religion, and undefiled before God, to visit the fatherless and widows in their affliction, *Verse 27.* Our charitable lesson would enter home into every one of our hearts, before we go out of our houses. For men may cry up this side, and cry down that, but of all the three, the *Priest*, the *Levite*, and the *Samaritan*, none but the *Samaritan* (that showed mercy to him that was fallen into the hands of thieves, murdered, and stripped of his garments,) was justified and approved of by our Saviour, *Luke 10. 36, 37.*

And indeed God so highly prizeth, and esteemeth mercy and the works wherein it is exercised towards the poor, that he preferreth them before the outward acts of religious duties. *Hosea 6. 6.* I desired mercy and not sacrifice: that is rather, then sacrifice. This is the oblation which he chiefly requirerh, yea, if we but look *Micah 6.* we shall find that God esteemeth it more, or above all sacrifices and burnt offerings, were it thousands of rams, and ten thousand rivers of oyle, *Verse 8.* He hath showed thee O man, what is good, and what the Lord requireth of thee: to do justly, to love mercy, and to walk humbly with thy God, *Verse 8.* Finally these works of mercy, are not only an odor of a sweet smell, and a sacrifice acceptable and well pleasing to God: (as the *Apostle* speaks, *Phil. 4. 18.*) But also such an oblation, as if we offer unto God with a lively faith, the use of all the creatures shall be clean unto us: according to that of our Saviour, *Luke 11. 41.* See more *Job 1. 3. 16. 19. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *James 1. 27.* And this is a Twelfth benefit.

CHAP. XV.

Thirteenthly, another so small benefit that we have thereby is, by our bounty towards the poor, we have the benefit of their prayers unto God, the which are very available for the obtaining of all good things for us, the which argueth the *Apostle* teach to incite the *Corinthians* to a liberal contribution, *1 Cor. 9. 11. to 15.* in so much that when we hold our peace, or are sleeping in our beds, the prayers of the poor shall bless us, as it is *Job 31. 20.* and *Ps. 12. 19.* Whereas on the contrary, he that giveth not to the poor, shall lie open to their curse, according to that *Prov. 10. 27.* and *Deut. 15. 9.* and *15. 11.* the which curses of the poor, he will hear and raise, according to that, *Job 31. 16. to 29.*

Fourteenthly, By the same means also, we give them and others occasion of praising, and glorifying God: whilst by the experiment of this ministracion, they see how profitable subjection to the Gospel of Christ, as the *Apostle* speaketh, *1 Cor. 9. 19.* Wherefore let us strive to abound in this duty, that whilst they enjoy our bounty, we may enjoy their prayers, *1 Tim. 4. 8.* And God may have their praises, *1 Cor. 9. 16.* And so much the rather, for that of all men, wisdom is any great sin, blame or punishment fastned on the charitable: for how should he speed, all that hath the prayers of so many?

Fifteenthly, it is no small pleasure, and joy which a Christian taketh in performing these works of mercy: for first these vermouth

willers in themselves, do even for the present fill their hearts with joy, who rightly perform them. But much more do they fill our hearts with joy, as they are evident signes to assure us, that we are indured with Gods saving graces, and as they do, being fruits of a lively faith, assure us of our future reward, and the fruition of Gods presence, where there is fullness of joy for ever more. Yea the godly man, gives with more joy and thankfulness of heart, then the other receives the same, as enough can bear me witness; Yea *Seneca an Heathen* can testify the same: for he defines a benefite, to be an action proceeding from love, yielding joy both to him that receiveth it, and much more to him that yieldeth it.

Sixteenthly, The inward habit of goodness and mercy in our hearts, exercised in the outward actions of liberality & bounty by our hands, makes us so resemble God himself; and that in such an attribute, as he delighteth above all others to stile himself withall. For howsoever he is infinite in glory, power, and all perfections: yet most usually in the *Scriptures*, he is called a God of mercy and compassion, and thereby principally, he maketh himself known unto us, desiring to see him, *And 34. 6.* Nor can we in any thing resemble God more, then in this grace: and therefore it is our *Saviours* exhortation, that we be mercifull, as our heavenly Father is mercifull, *Luke 6. 36.* Now God gives to all richly as injury, *1 Tim. 6. 17.* Yea, blessed be God, saith the Church, that daily laboureth with benefits, that crowne us with living kindness, and compasseth us about with new songs of deliverance, *Psalms 103. and 36.*

Therefore seeing mercy and goodness do make us above all other graces to resemble God, and then the creature which cometh to greatest perfection and blessedness, when he is the likest, and cometh nearest unto the excellency of the Creator. And seeing we profess ourselves to be children of our gracious and glorious God: and we can no way grace ourselves so much, as by resembling our heavenly Father, in those attributes wherein he most shineth and excelleth: and nothing maketh us more like him, then mercy and compassion: let us hearken unto our *Saviours* injunction, and imitate our Father in being mercifull as he is. These are some of the spirituall blessings and benefits which God hath promised for reward to the mercifull in this life: it would take up too much time to mention the many more that might be added; therefore I will leave them, and so proceed to those that are eternall, & concern the life to come, which I would have you especially mind: yea if it be possible pluck up all your senses into your hearts, that you may the more mind, and better remember; for it is enough to ravish any Christian, and to make him stretch his estate upon the heavens, that he may be the more liberall, in relieving Christs poore members, for the greater the liberality, the greater the recompence of reward, *Phil. 4. 17. 18.*

CHAP. XXIX.

That the merciful man, who distributeth liberally to the poore on Earth, (in conscience and obedience to Gods Word) shall be rewarded with

with the unvaluable gain, and matchless profit of everlasting salvation, is offered us here, and shall be enjoyed of us hereafter. First, at the Hour of Death. Secondly, at the day of Judgement, is fully declared. Luke 14. 13, 14, 15, 9. Prov. 11. 29. 2 Tim. 2. 12, 13. Math. 5. 7. and 6. 10 and 19. 29. But take these two places for all: Tell them ye have and give almes, (at no hand let the poore want, what shall soever ye make, whether sell then want to give) provide your selves bags, which may not rot, a treasure in the Heavens which faileth not: where neither moth nor corrupteth, Luke 12. 33, 34. this is the first, the second is more full then that. When the Son of man shall come in his glory, and all the holy Angells with him: then shall he sit upon the throne of his glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, and the goats on the left: Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me. And in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Ma th. 25. 31. to 41.

See here the incomparableness, and infinite difference between the work and the wages: ye admire the love and bounty of God, and bless his name: who for the performance of so small a work, hath proposed to great a reward: and for the obtaining of such an happy estate, hath imposed such an easie task. Here is a Kingdom, even the Kingdom of Heaven, which cannot be valued with many millions of worlds, in recompence of a little meat, drink, and apparel, who then (that is in his right senses) would not turn all his scrapping into giving? yet what can we think too much, what not too little to give to attain eternall? for this incorruptible Crown of glory, 1 Pet. 5. 4. & for this Kingdom where are such joyes, as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, 1 Cor. 2. 9. A place where shall no evil be present, nor good absent, Math. 6. 20. In comparison whereof, all the Thrones and Kingdomes upon Earth are less then the drop of a bucket, Iay 40. 15. and 66. 1. Yea how little, how nothing, are the poore, and Temporary Injoyments of this life, to those we shall enjoy in the world to come. 2 Cor. 3. 9.

Dost thou desire Beauty, Riches, Honour, Pleasures, Long Life, or what ever else can be named: no place so glorious by creation, so beautifull with decoration, so rich in possession, so comfortable for habitation, nor so durable for lasting, Rom. 8. 18. Heb. 12. 28. 1 Pet. 1. 4. 2 Cor. 4. 17. There, O There, one day is better then a thousand, there is rest from our labours, peace from our Enemies, freedom from our sins, there is no Death nor Dearth, no pining nor repining, no fraud, sorrow, nor sadness, neither tears nor fears, defect nor leaching, Revel. 7. 16. 17. and 14. 13. and 21. 4. Job 3. 17. But of this I have spoken at large, in The whole

whole duty of a Christian. Now all this is proposed as a recompence for such as give what they have, have they but a very cup of cold water, *Matth. 10. 42.* Yea we cannot give so little to a disciple in the name of a disciple, but it assures us of our right and title unto this eternall inheritance. *Heb. 6. 10. Prov. 14. 21. Col. 3. 12. 14. 2 Pet. 1. 7. 8. 10. 11. Ps. 112. 9. 10. 11. 12.* *Matth. 5. 9.* Christ hath promised to make thee a great one in Heaven, if thou but relieve one of his little ones on earth.

Almes is a seed which we cast into the earth as it were, but we gather the crop in Heaven. Whence the Apostle would have *Timothy* to charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the Lord: who groweth us richly all things to enjoy. And that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves (mark his reason) a good foundation against the time to come, that they may lay hold on eternall life. *1 Tim. 6. 17. 18. 19.* And hereupon it is, that he telleth the *Philippians*, he was glad that they had sent him a supply: not so much for his own benefit, as for their gain, which should be great in the day of account. *Phil. 4. 14. 17. 18.* And this makes *Solomon* say, that he who is mercifull doth good to his own soul. *Prov. 11. 17.*

So that to distribute to the poore on earth, is before hand to provide a rich treasure in Heaven. And who then that believes this, would not think himself happy in such an exchange? Is not this the best Chymistry to turn Earth into Heaven? Is not this a good bargaine to part with vaine and uncertain things, to partake of real and durable riches? Believe it, this is the best improvement, and the most that can be made of these things. Whereupon *St. Austin* thus exhorteth, *Si vis esse mercator optimus, semelitas egregia, da quod non potes retinere, ut recipias quod non poteris amittere; da modicum, ut recipias centesimum, da temporalem possessionem, ut consequaris hereditatem eternam.* Wouldst thou be a good Merchant? a great Usurer? give that thou canst not keep, that thou maist receive that which cannot be lost: Give though but a little, that thou maist receive a thousand fold, give thy earthly goods, that thou maist obtain eternall life, though indeed this giving is rather a receiving then a giving, a receiving of treasure for trash, and for thing what cannot be kept, a treasure that cannot be lost, as another hath it: Nor do the poore so much gain by what we give them, as we do, The deeds of the charitable, do far more profit the giver then the receiver, and he who gives an almes doth himself a greater almes. Neither is it so much given as laid up, for we may truly say, what I gave that I have, what I kept that I lost, as one exiled it to be set upon his gravestone. What the charitable man gives here, is but lent; for he shall receive it again by Bill of Exchange in Heaven, and that with unspeakable increase. Yea it shall be a notable advantage to us at the hour of death: for when all other riches shall fail, what we have bestowed this way, shall let us in to heaven: God freely crowning his own grace in us. Make your selves friends of the Million of unrighteousness, that when ye shall die, they may receive you into everlasting habitations, *Luke 16. 9.* The poore, saith *Gregory Nices*, are appointed

appointed Porters, to let their rich Benefactors into Heaven: So that to give much, is to keep much; and that what would other-wise be lost by keeping, the charitable man keeps by losing. And for poorer richer under ground, then ever he was above in, which makes our City;

*He is not wise, who knowing he must hence,
In worldly building, makes great expense;
But he that buildeth for the world to come,
Is wise, expend he never so great a summe.*

And another, he shall depart a beggar out of this world; who shall not a portion of his estate before him, unto eternal life. Nay, it manifestly proves, that heaven is some of our Country, if we will send some of our wealth thither before us. Or rather, that we think Heaven no thing worth, when we will not give a little base pelfe to compass it.

CHAP. XXX.

But if giving might not properly be called *gaining*, why is it compared to *sowing*? Experience proves, that if we keep our seed by us, it will corrupt; but cast it into the earth we shall have it againe with manifold increase. A man treasures up no more of his riches, then what he contributes in almes: The *foole in the Gospell* filled his *dominion* with the bellies of the poore, he had done more wisely. I confess this is a *doctrine* of Doctrine, which the world will not receive, yet I say what he *saith* godly *Chrysostome* both affirms and proves, that the rich are more beholding to the poore, then the poore to the rich. The poore receive but a single alme, the rich have returned them an hundred-fold here, and everlasting happinesse hereafter, *Mat. 19. 29. Luke 14. 14.* where in the prayers of their poore suppliants, carry no small thank which see *1 Cor. 9. 11. to 15.* The poore are but the ground, into which these seeds are cast: But we are the *Husbandmen*, who disperse and scatter them. Now as the seed is chiefly for his benefit who soweth it, and not for the benefit of the ground into which it is cast: so the poore have but the present use and possession of this seed of alme, but the benefit of the crop or harvest, belongeth to those good Husbandmen, who sow in these grounds the seeds of their beneficence.

Again, the poore receive onely things transitory, and but of small value; but they that give things spirituall and eternall, most inestimable and heavenly riches! Why say we then we give to the poore? when we may more truly be said, that we give unto our selves, rather then unto them, *Dan. 4. 27. Prov. 11. 24.* Why then should we thinke the poore so mightily bound and beholding unto us for our *steepe* and *superfluous* requies; or that we do such a meritorious businesse, when we largely relieve them? And not rather thinke our selves beholding unto them and to God for them, seeing they are the occasions of such inestimable gain, for such trifling disbursements, as *Austin* speaks.

And

And to thank rightly, giving is not more an *all of Charity* than *Christian policy* : since we shall not easily receive our own again, but have a far greater return than can be expected, upon an adventure to the *East Indies* : Since we are more happy that there are poore upon whom we may exercise our charity, then they are, that there are rich who do relieve their wants though with never so great supply ; for as *Austin* speaks, if there were not some to receive thine alms, thou couldst not give Earth and receive Heaven : Wherefore give thanks unto him who hath given thee means by such a small price, to procure a thing so precious.

Besides, we may boldly aver, with *Chrysostom* ; That without poverty riches would be unprofitable : As consider that if with *Adam* and *Eve*, we had a whole world, but no body to make ready provision and to attend upon us, nor do any thing for us ; what joy could great men take of their riches, if there were not poore men to do mean offices for them, what low employments should the highest be forced to descend unto, if there were no inferiours to perform them ? How then should not a considerate man love to be liberall to them, and exceedingly blessed for them, and not do as do the most *scorne* them, and not think them worthy a familiar word and courteous look.

CHAP. XXXI.

And certainly, he wants both grace and wit, who does not admire the bounty and goodness of God, in that he hath offered us the opportunity of such sowing, such reaping, yea, O Lord what are we ? that thou shouldst give us plenty of all things here also, which unto them thou hast denied : so that every way it is (as our *Saviour* tells us) more blessed thing to give them to receive, (which the *Apostle* would have us to remember, *Acts* 20. 34. 35.) Yet no reason can we allledge on our behalf, but *O the depth of Rom. 11. 33.* Wherefore do thou O my God and Redeemer enlarge my heart with thankfulness, and implant this grace in my heart. O make me liberall of my money, as thou wast of thy blood. O let me have an heart to give Food and Rayment to those for whom thou gavest thy self a ranfome. Yea, of all other graces, enlarge my heart with Christian Charity and compassion : since it is a grace so universally profitable, and withall so amiable. As *O the loveliness and profitableness of this Christian grace* ! For to do good to the poore, is more than a treble good : it pleasures them, most of all pleasures the deities, for it brings blessings upon their Soules, Bodies, Estates, Honors, Possessory, it increaseth their reward, causes the poore to pray for, and praise God for us, and also others to glorifie him ; it is an odorous smell that sweetens, a sacrifice acceptable and pleasant to God ; who will fulfill all our necessities, through his riches with glory in *Jesus Christ*, as the *Apostle* delivers it, *Phil. 4. 16. to 20.* Whence that great praise of it, *1 Cor. 13. 23.* Now abide Faith, Hope, and Charity, but the chiefest of these is Charity. Whence *Siquin* calls it, as sure token of a most veracious mind, and *Lactantius* a principall vertue ; and *Celsus* the chiefest office of humanity amongst us ; and *Arrianus*, the most elegant ornament of a

of a Christian life, and the holy Ghost, a never failing grace, 1 Cor. 13. 8. whence also it is highly commended in the Saints in all ages. As how is Abraham commended for his hospitality, and alms-deeds? And Lot & Cornelius? (of whose almes there was in the presence of God, a memorandum made, Acts 10. 21.) and Dives? (whose good works and alms-deeds were to be seen, and shewa, when she her life was not; and the poore could not sell how with patience to take her death, she had done so much good for them all the time of her life, Acts 9. 26. 30.) And those Christians, Acts 11. 29. 30. for the care they had of the poore, in the Apostles times, Acts 4. 35. Thus the Macedonians are highly commended, and much honoured for their freeness and forwardnesse, in relieving of the poore brethren at Jerusalem, as is seen upon record, Rom. 15. 26. And again, 2 Cor. 8. 1. 2. 4. And the like of these bishops, and many more whom I must passe over in silence.

CHAP. XXXII.

And as bounty is the most beneficiall grace, and giving the greatt ease in every respect: For almes to the poore, is like pouring a pail of water into a dry Pump, that fetcheth up much more then was put in: So contrariwise, to be unmercifull to the poore, and hard-hearted, or to wrong them whereby to enrich our selves is alike heynous sin, and the ready way to want here, and to find no mercy hereafter, as might most plentifully be shewa, Prov. 22. 16. James 2. 13.

It is said, Prov. 11. He that withholdeth more then is meet shall surely come to poverty, ver. 24. And so Ver. 25. 26. He that withholdeth his corne, the people shall curse him: but blessings shall be upon the head of him that selleth corne. And Prov. 12. He that giveth unto the poore, shall not lack: but he that hideth his eyes, shall have many a strife, ver. 27. And Prov. 22. 16. He that oppresseth the poore, to increase his riches; and he that giveth to the rich shall surely come to poverty. Give then, that you may never want: hide not your eyes, that you may not inherite many a curse. But of this by the way onely; for I would have you specially to take notice, that if we shew no mercy here, if we will not heare the suits of the poore when they crave of us for reliefe, neither will God give us audience, when we shall sue unto him hereafter. According to that Prov. 21. 13. Who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, and not be heard. Yea, he shall have judgement without mercy, that sheweth no mercy. James 2. 13. For whereas to those that have fed the hungry, clothed the naked, visited the sicke, &c. Christ shall say, Come ye blessed of my Father, &c. Contrariwise to those that have not done these duties he shall say, Depart from me ye cursed, into ever lasting fire prepared for the Devill and his Angels: For I was an hungred, and ye gave me no meate, I was thirsty, and ye gave me no drinke, I was a stranger, and ye took me not in, naked, and ye clothed me not, sicke, and in prison, and ye visited me not. For as much as ye did not to my poor members, ye did it not to me. So shall they go away into everlasting punishment, but they which have done these things shall go into everlasting punishment, but they which have done these things shall go into everlasting life.

Job 21. *Man*. 23. 31. to 47. There are two things considerable: They to lose their parties; would not be at a little cost for the poor & vile: they lived: and what have they got by it? Now they are dead, but first, an everlasting separation from Gods blissfull presence, and then so miserable joyes before mentioned, and to be for ever continued in a bed of quenchlesse flames. Nor this departure is not for a day, nor for years of dayes, nor for millions of yeares, but for eternity, into such paynes as can neither be expressed, nor conceived: *There shall be no end of plagues to the wicked* and unmercifull, *Mark* 25. 41. *Mark* 9. 44. *Their worme shall not dye, neither shall their fire be quenched*, *Isa* 66. 24.

Neither is the extremity of paine inferior to the perpetuity of it, *Rev* 19. 10. & 20. 14. & 18. 6. 2 *Pet* 2. 4. *Heb* 10. 27. *Jude* 6. The plagues of the first death are pleasant, compared with those of the second: For mountaines of sand were lighter, and millions of yeares shorter then a rythe of these torments, *Rev* 20. 10. *Jude* 7. The pain of the body is but the body of paine; the anguish of the soule, is the soule of anguish. For should we first burn off one hand, then another, after that each arme, and so all the parts of the body, it would be deemed intolerable, and no man would endure it, for all the pleasures and profits this world can afford, and yet it is nothing to that burning of body and soule in *Hell*. Should we endure ten thousand yeares torments in *Hell*, it were grievous, but nothing to eternity; should we suffer one paine, it were miserable enough: but if ever we come there, our payns shall be for number and kinds infinitely various, as our pleasures have been here: Every sense and member, each power and faculty, both of soul and body, shall have their severall objects of wretchednesse, and that without intermission, or end, or ease, or patience to endure it, *Luke* 12. 5. & 16. 24. *Math*. 7. 52. Yes, the paynes and sufferings of the damned, are ten thousand times more than can be imagined by any heart under heaven. It is a death, never to be painted to the life: *unseen, nor penfull, nor art, nor heart can comprehend it*, *Mat*. 18. 8. 9. & 25. 30. 2 *Pet*. 2. 4. *Isa*. 5. 34. & 30. 33.

CHAP. XXXIII.

Now what heart would not bleed to see men, yea multitudes run headlong into these tortures, that are thus intolerable? dance blood-wink'd into this perdition. O the folly and madnesse of those that prefer earth, yea, *Hell* to heaven? time to eternity, the body before the soule; yea the outward estate before either soule or body. These are the worlds foolcs, meer children, that prefer an apple before their inheritance: Belov'd sensualists, that consider not how this life of ours, if it were not short, yet it is miserable: and if it were not miserable yet it is short, that suffer themselves to be so bewitcht with the joye of their money, and their hearts to be devoted to the earth, to be so hurried to covetousnesse, as to make gald their God? Certainly were they allowed to have but a sight of this *Hell*, they would not do thus: if they did but
either

either for or for ever, when they shall one day (without sorrow and unfeigned repentance) feel, they would not be hired with all the worlds wealth, to hazard in the least the losse of those everlasting joyes before spoken of, or to purchase and plunge themselves into such an infinite and everlasting flames of fire and brimstone in hell, where their body and soule, where shall be an insupportable company of Devils and damned spirits to afflict and torment them, but not one to comfort or pity them. But O that thou who art the *Saved Remnant of this mighty frame*! wouldst give them hearts to believe, at least, that the soule of all sufferings, are the sufferings of the soule; that as *quinted fire is to materiall, such is materiall to hell fire*. That thing themselves are in the *invisible world*: in the *world visible* but their shadowes only: And that whatsoever wicked men enjoy here, it is but as in a dream; their plenty is but like a drop of pleasure, before a river of sorrow and displeasure; and whatsoever the godly feel, but as a drop of misery before a river of mercy and glory. Then would they thinke it better to want all things, than that one needfull thing; whereas now they desire all other things, and neglect that one thing which is so needfull: They would be glad to spare something from their superfluities, yea if need require even from their necessities, that they might relieve and cherish the poor distressed members of *Jesus Christ*. And let so much serve to have been spoken of the reasons that concern our selves in particular, and how God hath promised to blisse the mercifull man in his soule, *body, name, and estate*. I should now go on to declare, that what the liberrall man gives, his seed shall inherit: But I consider, that if for the increasing of their estates, for the obtaining of heaven, and the avoyding of everlasting destruction of body and soule in Hell, will not prevail with rich men to do some good with their goods while they live; whatsoever else can be spoken, will be lost labour, and to no purpose. I know there are some of them such desperate doing fools, that they can find in their hearts to damn their own souls, and go to hell, to leave their sonnes rich: and therefore it will not be amiss to set down (or poynt them to) a few of those promises which God hath made to the mercifull or liberrall mans seed, and posterity after him. I'll recorde but three places only.

CHAPTER XXXIV.

That if we bountifully relieve the poor, the reward of our charity shall not only extend to us, but also to our Offspring and Progeny; the Prophet *Ezekiel* witnesseth, Chap. 34. where he tells us, that if we will draw out our souls to the hungry, and satisfy the afflicted souls, *then* *God* will not only satisfy our souls in drought, & make for our bones, but shall bestow abundant crops of us, and prosper us in many generations, ver. 29. *it shall be as grass, and as the Poppin, which groweth in the field.* I have been many, and now on the fourth day, you have not seen the righteous forsaken, nor the seed digging and sowing, ver. 35. then give them reason; *it is ever needful and*

endeth, and his seed enjoyes the blessing, *vers. 26.* And so *Psal. 128.* His seed shall be mighty upon earth, the generation of the righteous shall be blessed, *Vers. 2. to 8.* Now what better inheritance can we leave to our Children, then the blessing of God? which like an ever-springing fountaine, will nourish and comfort them in the time of drought, when as our owne provision which we have left unto them may faile; and when the beate of affliction ariseth, will like standing waters be dried up.

Nor is this only probable, but God hath set down that it shall be so: For he speaks far otherwise of the unmercifull, as *Psal. 109.* Let his children be fatherlesse, and his wife a widow: Let his children be continually vagabonds, and beg their bread. (I pray mind it) let them seek their bread also out of desolate places. Let the extortioner catch all that he hath, and let the strangers spoile all his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherlesse children. Let his posterity be cut off, and in the generation following, let their names be blotted out, and the memory of them cut off from the earth; Because (mark the reason) he remembered not to shew mercy, but persecuted the poor and needy, *Vers. 6. to 17.* all which he speaks by the spirit of prophesie, Though indeed we want not examples of this in every age. Was not this fulfilled in *Haman*? and is it not fulfilled daily in our experience? For hence it is, that riches ill got, or ill kept, shift masters so often.

But take some other instances out of the Scriptures of both kindes; *Jonathan* is payd for his kindnesse to *David*, in *Mephibosheth*, *Jethra* for his love to *Moses*, in the *Kenites*, *1 Sam. 15. 6.* some hundreds of years after he their Ancestor was dead. The *Egyptians* might not be unkindly dealt withall for their harbouring the *Patriarchs*, though they afflicted their posterity; But the *Moabites* and *Ammonites* were either to dye, or not to enter into the congregation of the Lord, to their tenth generation, because they met not Gods Israel with bread and water in the wilderness, *Deut. 23. 3, 4.*

God caused *Saul* to spare all the *Kenites*, for that they had shewed mercy to Israel, who otherwise had all of them been destroyed, *1 Sam. 15. 6.* Another example you have in *Job, 21. 18, 19, 20.* all which shewes, that God usually blesteth and rewardeth the children for their fathers goodnesse. The living kindnesse of the Lord (saith the *Psalmist*) endureth for ever and ever upon them that feare him, and his righteousness upon childrens children, *Psal. 103. 17.* And so on the other side, *Eternall payments* God uses to require of their persons only, temporarily often times of succession, as we see the *Heirex* and *Auctors* of our debtors.

Now if this be so; that what the liberall man gives, his seed shall inherit; then the good provision that we should make for our Children, consists not so much in laying up, as in laying out, and more in making provision for their soules, then for their bodies. I confesse it is the case of nine parts of the Parents throughout the Land, to provide for their

their childrens bodies, not for their soules, (to shew that they began not their soules, but their bodies) to leave faire estates for the worse part, nothing for the estate of the better part. They desire to leave their children great, rather then good; and are more ambitious to have their sons Lords on earth, than Kings in heaven. But as he that provides not for their temporall estate, is worse then an Infidell, 1 Tim. 5. 8. So he that provides not for their eternall estate, is little better then a Druiell.

The use which I would have you make of the premises is this; Let none refuse to give, because they have many children, but give the rather out of love to, and for their childrens sakes, that God (who as you see hath engaged himselfe) may be their Guardian, and provide and take care for them.

Or if not for their soules, yet for thine owne: For why shouldst thou love thy children better then thine owne person? and in providing for them, neglect thy selfe? Yea, why shouldst thou preferre their wealth before thine owne soule? and their flourishing estate in the world, which is but momentary and mutable, before the fruition of those joyes which are infinite and everlasting? Will it not grieve and gall thy conscience another day to thinke, that for getting, or saving some trifles for thy posterity on earth, thou hast lost Heaven? or to remember, that thy children rustle it out in worldly wealth, and superfluous abundance? when thou shalt be stripped of all, and want a drop of cold water to cool thy scorching soul in hell.

CHAP. XXXV.

Thus I might go on, and enlarge my selfe upon this, and add thereto unto many other reasons.

First, in regard of God. Secondly, in regard of Christ. Thirdly, in regard of the poore. Fourthly, in regard of others. I should also according to the order first proposed, shew what are the ends to be propounded in our giving almes, and lastly the severall impediments that hinder men from giving: but I finde (which when I fell upon it, I did not foresee) matter representing it selfe, like those waters in Ezekiel, Chap. 47. which at the first were but shallow, and then knee deep, and then up to the hyes; which afterwards did flourish and flow, that they were in a River which could not be passed over. Or like that little cloud which Elias his servant saw, 1 Kings. 18. Much hath been said of this subject, but much more might be said; for I could carry you a great way further, and yet leave more of it before then behind. But I am loth to tire my Reader, or cause any to make an end, before they begin; as not seldom doe Authors in this case being loth substration, and more wisely have left it to be said. Wherefore I will onely give you the sum of some few particulars briefly, and leave the rest.

That little which I intend to deliver is: First, the near communion that is between the poore and us with our head Christ. For besides the universal communion that is between all men, as being of one flesh, the same spring and generation of God, Act. 17. 28. 29. The sonnes of the same

Father.

Father Adam, and Noah, and for brethren one with another, and proceeding as to many flowers from one root, many Rivers from one fountain; many arteries from one heart, many veins from one liver, and many sinews from one brain. And likewise of the same Country & Common-wealth, yea of the same City and Corporation, yea perhaps neerer Neighbours, and parishioners, (every of which the Holy Ghost maketh a sufficient argument to move us to do these works of mercy in relieving the poor. Isa. 58. 6, 7.) There are many spiritual respects, and divine relations which make a more neerer communion between Christians one with another: for we are elected to the same eternall life and happiness, we are not onely Gods workmanship, created in Adam according to his owne glorious image, but re-created and restored unto the divine Image (lost by Adam) in Christ the second Adam: we are redeemed in our soules and bodies, with the same precious blood of Jesus Christ, we are partakers of the same calling, whereby we are chosen out of the world, and gathered into the Church and communion of Saints, that we may inherit eternall glory together, and that out of darkness into marvellous light, and out of a desperate condition, to be partakers of the same precious promise. And by vertue of this Calling, we serve one and the same God, are of one Church and family, and have one Religion, one faith, one baptism, are invited guests to the same Table and Supper of our Lord, are all Heirs and Co-heirs of the same heavenly kingdom, and therein annexed also with Christ our elder brother.

Finally, we are brethren of the same Father, the onely Spouse of the same heavenly Bridegroom, and members of the same mystical body, whereof Jesus Christ is the head, so that the neerest, and strongest communion that can be imagined, is between Christians one with another, and all of them with their head Jesus Christ: And should not all this move us to relieve them? Yea, more then all this, if we do good to our fellow-members, the benefit will redound unto our selves, who are of the same body; even as the hand giving nourishment to the mouth, and the mouth preparing it for the stomacke; do in nourishing it provide nourishment for themselves also. Yea more then all this, there is such a neare and strong union and communion with the poor, together with us, and with our head Christ our Saviour; That he strengtheneth us as does to himselfe which is done unto them; even as the head acknowledgeth the feet resistance unto it, which the weakest member of the body resisteth. Yea, in truth, that is much more acceptable which we do for his poor members, then if we should do it to his owne person, as being a signe of greater love: For it is but an ordinary kindness to confer benefits upon our dearest friends, but to extend our bounty to the poorest and meanest that belong unto them, is a signe of much greater love. For if for their sakes onely, we do good unto these, how much more would we be ready to do it unto ourselves, if they had occasion to crave our help. And as in this regard, he much esteemeth this Christian bounty, so he will richly reward it also at the day of judgement. For then these mercifull men, who have relieved the poor for Christs sake, shall
with

with refreshing joy leave that sentence: *Thou art blessed of my Father, because the works of mercy which thou hast done to the poor, Christ will acknowledge as done unto himselfe.* And this will more joyce thy soule hereafter, then it doth now scuffle the others body, when Christ shall say unto thee, *Come thou blessed, and inherit the Kingdom.* Nor will it then repeat thee, that thou hast parted with a small part of what God hath given thee to the poor.

CHAP. XXXVI.

And indeed what can be a more forcible reason to make our hearts relent, though they be never so stony, and our bowels as hard as iron, and compassion towards the poor; though they were of blasse, and iron. Then to consider, that our dear Lord and Saviour in them hath craved reliefe: for who is so much their humble and ingratefull, that can turne him away empty handed? Who being infinitely rich in all glory and happiness, was contented for our sakes to become poore, that by his poverty he might communicate with us his heavenly riches. Who would not give Christ lodging? Yea even (if need should require) the use of his own bed, if wee remember, that Christ was contented so far to abase himselfe for our sakes, as to make a stable his chamber, and a manger his lodging, that we might be admitted into his heavenly, and everlasting mansions. Who would deny to shut him being asked? who hath clothed our nakedness, and covered our filthinesse with the precious robe of his righteousness, in which we stand accepted before God, and receive the blessing of eternall happiness. Who would forgiue food out of his owne belly to relieve poore Christ, who hath given once in his blessed body to be our meat, and his precious blood to be our drinke, whereby our soules and bodies are nourished unto everlasting life? Who would not leave all pleasure and profit to go and visit him in his sickness and imprisonment, this lost heaven, and his Fathers house, that he might come to visit and redeem us with the inestimable price of his blood? Yea, if wee will, we will count it an honour, when we are very unworthy. As most unworthy we are of such an honour, as to relieve hunger, thirst, and naked Christ in his poore members, whom the Apostles counted, and called in a favour that they might have their hand in so good a work, 1 Cor. 13. 3. 4. And that David thank'd God, that of him he would take an offering, 1 Chron. 29. 9. And this is another reason to convince men, that it is most just and equall they should be liberall to the poore members of Jesus Christ.

And so much concluding the reasons and motives to this Christian duty. Then which, there cannot be either more, or clearer, or stronger, or weightier inducements, to persuade to any one thing in the world, then there is to this, if men have either hearts or brains.

CHAP. XXXVII.

The next to be considered is, *The time when we are to give, and that is two-fold.*

First, when an opportunity of doing good offers itselfe, do it freely without delay, readily entertain the first not on, with-hold not

Good from thy Neighbour when he is in thy power to do it. *It is in him that it is perfect good, and he and quite again, and it returns I will give thee, when thou hast it by thee.* Plaut. 3. 2. 11. 12. When Lazarus is in need of refreshment, *for him sit down, or lying on thy bed.* Luke 16. 20. 21. eat. For nothing is more tedious, when to hang long in suspense: and we endure with more patience, to have our hopes be-headed, and quickly dispatch, then to be racked and tortured with long delays, according to that *Prov. 13. 12. Hope deferred, maketh the heart sick: but when she desireth, it is as tree of life.* For an true faith. Beneficentia est virtusque, non in hac potius. Beneficentia is a virtue which disliketh all delays. And as *Seneca tollit hunc, Omnis benevolentia properat.* All goodnesse is quick of hand, and swift of foot, and hateth aswell this paralytick flinking, and staggering of those who doubt whether to give or no; as the giddy limbecke of such, as after they are resolved to give, make him slow fast. The greater speed, the greater love; for love can abide no lingring. Then does a heart loose his grace; when it sticks in his finger which about to be given is; as though it were not given, but pluckt from him; and so the receiver praiseth not his Benefactor's bounty, but his want of importunity. *But* cause he doth not seem to have given, but to have held on weakly against his violence. These delays shew unwillingnesse *sicut qui non parvum regentis proclamas off.* He that delayes a benefit, is the next door to him that denyeth it. *Ex* on the other side, a quick hand is an evident signe of a free heart. *But* *quoniam off liberis facientibus cito facere.* It is the property of him that giveth willingly, to give freely. Being of *Boaz his spirit,* of whom *Namby* could say more of a common fame, *That he would not be in rest, untill he had finished the good which was propounded to him,* Ruth 3. 18. as one of those has a visible heart

of some gold and silver for profit or praise, but yet perish when their turn is
 served : The glow of their clerical calling no longer than the *fiat* done
 whereever it is nourished : but there have really arisen leaders of an
 outward profession, and never come to the bearing of ripe fruits.
 They run well for a time, but get not to the goal, because they do not
 hold out to the end of the race. They are not true Christians, but
 merely dead images of Christianity, like that which *Mahabharat* or *Yogi*
 in a *Draupadi*, which had on head of gold, the middle part of silver, his
 shoulders of brass, his legs of iron, and his feet part of iron, and part of
 tin, for to the head and feet to shining of their crowns, are golden
 and glorious, but the left and right ends of base, and of the worst.

handy, but we should increase in the doing of it.

CHAR. XXXIX

But alas! the rich worldling takes a quite contrary course :—for sin-
ner he never does any good at all ; or if he do, it is his death. The
quarry blackworm's manner is : never to be killed till he dies, never
to suffer, unless by gods ; until his goods are sold and forfeit him.
Being like the duckbill, that never does good till treading out ; or the
fox-hag, that is good for nothing till he wants up the knife ; or the poor
man's axe, that yields no money till broken up. Like sinner that lets
fall none of his fruit, till he be fowled by death, or violently shaken by
Fetters ! And then perhaps, he may shake upon the poor, and part
with something to relieve them. An sometimes, after he hath instead
of feeding the bellies of the poor, garnished their faces by story, extorting,
wracking, murthering, and half-murdering whole Villages, he liberally
relieves some few at his death ; and bestows them with the plasters
of his poverty, which is no advantage to Paule's Goose, unless there
be a feather ; nor a thousand to relieve one. Or rather as the Jews
taught a burning place for strangers with the blood of Christ : so he builds
an almshouse, or hospital, for the children, with their fathers
fate, a hundred fold and a hundred fold more than off ; and yet
Not in this way of riches, or love to the poor ; but rather, he
thinks by this, and a place of Marble to raise his name ; and retire
his credit, which he had long smothered, though it now avails him
with men of judgement.

Again, he thinks that a little silver will make up for a great deal of injustice. But this pleases God, like the giving of Cain, or as that of Noah and Abime, when they offered strange fire unto the Lord, Levit. 10. For certainly, as the Lord would not in the law receive as an offering the price of a dog, or the hire of a whore, so it is no going about to corrupt God with presents, and call him to take part of the spoyle, which he hath gotten by fraudulent meanes, and extortion. No, he that offereth to the Lord of the goods of the poor, is as he that sacrificeth the same in the sight of the Father, Eccl. 3. 4.

Yea even *Plato* an *Heathen* could say, Neither the gods nor honest men will accept the offerings of a wicked man. Nay, a generous Ro-

man would faine to have his life given him by such a fordid flatterer. As when Sylla the Dictator had commanded to death all the Senators of Perusia, pardoning none but his wife, he would have dyed also, saying, he feared to hold the life of the member of his Country, in *Asians* release. And for my part, I had rather endure some extremity, than to be beholdling to the almes of *Arance*. He that over-values what he gives, never thinks he hath given enough; and I had better shift hardly, then owe to an insatiable creditor.

Now herein is the difference between grace, and corrupt nature: the Christian overcureth himselfe in the works of mercy, in the whole course of his life, and giveth his goods to the poor, while he might enjoy them himselfe: but the worldly is only liberal at the approach of death, and then alone he is content to employ them this way, when as he seeth he can keep them no longer. And that not out of love towards God, or the poor, but out of feare of approaching judgement, and that dreadfull account which he must presently make before a just and terrible Judge: Or out of self-love, either that he may gaine the vain-glorie of the world, or that he may scape for his sins, and escape externall condemnation. In which respect he giveth to the poor, and casts his bread upon the face of the waters, as the *Merchant* casts his goods into the sea in time of a storme, to preserve the ship from sinking, and himselfe from drowning. For were he not in danger to make shipwrack of his soul, and of sinking into the gates of hell, and condemnation, he would be no more liberrall at his death, then he hath always been in the whole course of his life.

But what do I speak of his being liberrall at the approach of death? for not one of a thousand of these ever entertain such a thought. Yes, they love all the world so little, that if it were possible, they would with *Hermocrates*, make themselves their own Executors, and bequeath their goods to some else. As he that gives not till he dies, sheweth that he would not give if he could help it; and so it appeares by their way of living with it, all they be plucked from it: For to give when they are alive, and when they can keep it no longer, is not worth thanks, it is not to some leave their own to bestow, but rather to be liberrall of that which is indeed none of their own, but other mens. *Miser* will find this defect of it, or hereafter reward it; which proves the generous man no less foolish, then wicked; for as one light carried before us, does us more good then many that are brought after: so does a little given in a mans lifetime, more benefit him, then thousand at the hour of death. Because what the charitable man gives while he is alive and in health, he shall carry with him being dead; whereas the uncharitable man shall leave his gold behind him, but carry the guilt with him into everlasting fire. So that *Misers* may truly be likened to the *Men of Prussia*, that go all day laden with treasure, and covered with gay cloaths; and at night, after a tedious and wearisome journey, their treasure is taken from them, and they shaken off into a sorry stable, much galled and bruised with the carriage of those treasures, their galled backs truly left unto

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that they may be taken from them, and they are off with their wounded consciences to that fourth one and utmost stable of hell and damnation. Wherefore, by the sword either peace or war, will make his eyes bright by execution, and his eyes his conscience. Nor are we short of Christ's gold (but gold and wine) if we do not benefit others more in our pots, then by our words.

CHAP. XI.

It is no small wonder to me, that any wise man should so dore, and set his affections upon that which is so uncertain, and that will do him so little good in time of greatest need. As on the uncertainty of riches! whom either casualty by fire, or inundation of waters, or robbery of Thieves, or negligence of servants, or suretyship of friends, or oversight of reckonings, or trafficking of Customers, or unfaithfulness of Factors, or unguarded faults of Merchants, or piracy by Sea, or unskilfulness of Pilots, or violence of Tempests may bring to an hasty and speedy poverty. It is in the power of one fall of wind, or a snuffing candle to make many rich men beggars. And then as the greatest floods have often the top of ebb, so are they most poor and miserable, that were formerly most rich, and in the midst esteem most happy.

Or in case our riches thus leave us, yet we know not how soon we may lose our riches. For, for ought we know, this very night may be our last night. That rich man in the Gospel, reckoned up a large bill of particulars, great towns, much gold, many years, but the sum was short, one night. He that reckons without God, shall be sore to reckon twice. And so it may fare with thee; There is but one way to come into the world, there is a thousand wayes to go out of it.

In Plinius time, Physicians had found out above three hundred diseases between the crown of the head, and the sole of the foot, all which do live long time, and lurking for our lives. Nor is that all, Antioch that drunken Poet, was choaked with the hoke of a grape. Aristides, returning home from King Archelus his supper, was torne in pieces of Dogs. Archelmus, sonne to Lycurgus, King of Thracia, was slain by an Ass. Lucina sister to M. Aurelius, was killed with a needle which stuck on her breast, being thrust in by her Child as she held it in her arms. Heliodorus was slain upon a Piry. Antiochus the Tyrant, torred alive. Mithridates the Sicilian, being taken prisoner, fell down dead with very feare of what he should suffer, being a co-partner in the conspiracy of Caius Gracchus. And Plautius the Naudian, at the very sight of his Head Wife, took it so to heart, that he fell upon her, and rose no more. I have read of a Capitaine, that having murdered many on horse-back, was killed with his own sword falling out of his scabbard as he did alight.

Bibulus riding through Rome in triumph, a stile stone fell from the rooffe of a house and killed him. And the like of King Pyrrhus. Tu lius Hostilius was slain with a Thunder bolt. How easily may some sudden sickness, an impostum, or the like cut in two the thread of life, when

when we thinke the least of death. There be 40. men like Saul, & great ones in Golgotha, sayes the *Libertine French*, *for our Ance* that *falleth from the tree, is not pulled before they be ripe*: And the parents mourn for the death of their children, as often the children for the death of their parents: Which were it well considered, would make men more wise then for to value the things of this life, and under value those of the next: For that which the *Scripture* is to the *eye*, the eye to the body, the *Compassion* to the *Pilot*, the same is the consideration of his end, to a wife *Christian*. Or

3. If he still enjoyes his wealth, together with his life for many years, yet what will it profit him when sickness comes? All the wealth in the world will not remove paine, neither will honour, or greatnesse, if they be added to wealth. It is not the *embroydered slipper* that will drive away the painful *gums*. Nor the golden *Diadem*, the *crull head-ache*; nor the *Diamond ring*, the *angry Whislow*; nor the long *Velvet Road*, the *burning Fever*. Yea, the sting of a tooth, the prick of a thorne; or some passion of the *minde*, is able to deprive us of the pleasures of the whole world. *Monarchy*. Whence all earthly enjoyments are so often called vanities, because they are vain things to trust to, or dore upon, they cannot profit, or deliver in time of sickness or death, 1 Sam. 12. 21.

4. And lastly, he cannot carry the least part of his riches away with him: For as with *Job*, he came naked into the world, so he shall returne naked out of it: *only his evil deeds*, and his accusing conscience (if he repents not) shall leave him company. *Bona sequuntur mala persequuntur*. Be not thou afraid (saith the *Plalmist*) when one is made rich, and when the glory of his house is increased: For he shall leave nothing away when he dyeth, neither shall his pompe descend after him, *Plal. 49. 16. 17*. And also *Solomon*, As he came forth of his mothers belly, he shall returne naked, so go as he came, and shall leave away nothing of his labour, which he hath caused in paine by his hand, *Ecclesi. 5. 15*. And likewise the *Apostle*, We brought nothing into the world, and it is certaine we can carry nothing out of it, 1 Tim. 6. 7.

Oh my brethren think of it! it is but a poor comfort, to have wealth, and want grace: It is far better while our health lasteth, to sowe the seed of godly affions in the field of this world, than at the autumn or end of our age, to enjoy the fruit of everlasting comfort. For it is every mans that doth good shall be glory and honour, immortality and eternall life, to the Jew first, and also to the Gentile, *Rom. 2. 10*. And to him that contrary: For unto them that do not obey the Truth, but obey unrighteousness, shall be indignation and wrath, tribulation and anguish upon every soule that doth will, of the Jew first, and also of the Gentile, *Rom. 2. 10. 11*. God hath said it, and they shall finde it: And what is it to struggle for a time, and perish for ever?

Wherefore let us learne this lesson, That Justice hath the best as with an iron chaine, goodnesse and blessednesse, live and possesse the same, inalterably, as the cause and the effect, as the body and the shadow, as the

The Duty of the Soul of Man.

the world, and the wages, as the *Parable* and the *Child*, our heavenly
 father. We therefore the best of godly actions in the field of a re-
 pentant heart, still as the *Annals*, or end of his life, reap the fruits
 of everlasting comfort, and so on the contrary.

And so much of the time when we are so given, I should now come
 to the means enabling thereunto, which are principally two, *Labour* &
Industry, in lawfull getting, and *frugality* or *thriftnesse* in spending our
 goods lawfully gotten: that so having greater plenty, we may be the
 richer in good works, according to the French proverb: *A justifiable*
gathering, and a reasonable spending, makes a good house-keeping. But
 of these I have spoken in the means to attain riches, *Chap. 22, 23.* be-
 ginning at page 20. Only I will add a few lines.

CHAP. XLII

First, touching *Labour* or *Industry* in lawfull getting and encreasing
 by all lawfull means in our Callings, that it enables a man to per-
 form this duty, the *Apostle* sweeth in prescribing it to the *Ephesians*,
 as a means of bounty and beneficence: *Let him that stole steal no more,*
but rather let him labour, working with his own hands the thing which is
good, that he may have to give to him that needs. And *Solomon* describing
 the virtuous woman, saith in the first place, *that she seeks wool and*
flax, and works willingly with her hands; that she lays her hands to
the spindle, and her hands hold the distaff; and then that she stretches
out her hands to the poor, yea she reaches forth her hands to the needy.
 And St. *Luke* having tallied of *Duram*, that she was full of good works
 and almsdeeds which she did: he saith after she weeth the monies, and
 furniture of her beneficence, to wit her labour and industry, in making
 coats and garments. So *Peter Martyrs* Wife is commended for having
 been a prudent and painfull house-wife, and bountifull to the poor and
 needy, the former good quality enabling her to the latter. Be we
 therefore painfull and industrious in our severall callings, that GOD
 may prosper and replenish us with good things, that so we may the
 better communicate them to others.

Secondly, *Frugality* or *thriftnesse* in spending our goods lawfully got-
 ten: For *thriftness* (which is a due saving from wastall and needlesse
 expenses) must be as the purveyor for liberality. Be sparing in unne-
 cessary expenses, that thou mayest be liberall in good uses, and this
 will highly manifest thy heart to be right. The fact of *charity* is *fru-*
gality, and the *frugality*, as we may see in *David*, whom we finde
 to be *thrifty*, religious, charitable: For *by keeping off the superfluous*
drunkard, a good tree is made more fruitful: So by cutting off all need-
 lesse expenses, a liberall man abounds more in good works. Whence
 observe that rule of our Saviours, so to dispose of that plenty which
 GOD graciously hath bestowed on us as that nothing be lost. *John 6. 12.*
 Now a thing may be lost and spoiled two ways by our own fault;
 either when we suffer our wine and drinke to waste corrupt and stink
 and

and our garments with down, by our gold and silver collected and rather than bestow it upon the poor members of this Church. Which makes St. James say, *Ye have rich men, woe and sorrow for the miseries that shall come upon you; your riches are corrupted, and your garments with worms: Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, and more of the like, Ver. 5. to 7.*

But lest I should slip too far out of the way, I turn we to the matter in hand, which is thrift or frugality, and not government of civility. As

Oh! how liberal might we be in charitable uses, and in showing mercy, if we would use Thrift as a Ruler, to cut off all superfluous expences, sheer unlawfull and unnecessary things: if we would lay it as a rule, to moderate and diminish all expences about things even lawful. A good *layer up, is a good layer out*, as is plainly verified in that virtuous Ruth, who was no less pious and charitable in spending, then soberly frugal in sparing and saving: for she brought forth, and gave to her poor Mother in Law, that she had referred at dinner, after she was satisfied. *Frugality, faith Justice, is the mother of virtues.* I am sure it is the basis and foundation, the pillar and support of liberality and beneficence. For instance, though Peter Martyr had forsaken all for the Gospel sake, and left his great riches and preferments he did enjoy in Italy, having nothing to live on but a small stipend for his Professorship at Strasbourg: Yet being very frugal and sparing, he had enough to maintain himself, and to help his friends too: whereas on the contrary, an expensive man by his wasting and over-lavishing of his estate, disables him from doing good to himselfe or others.

CHAP. XLII.

But you will aske me, from what must we save?

I answer, from Riot, Luxury, Drunkenness, Gaming, and such like full expences, by which men waste and lavish that which might suffice many others besides themselves. Yes, that foolish kind of drunkenness, besides robbing the poor, hath brought a multitude of rich men to poverty, and poor men to beggary.

Secondly, from Banqueting and feasting, which is at the least one of these three sorts of unchristianlike commonly looke: 1. *Excess of frequency, excess of plenty, or excess of delicacy.* With some fathers it is all wayes Holiday, never considering that the Rich man in the Gospel is not so much blamed for feasting frequently, as for feasting sumptuously every day. Others, though they leave their friends but seldom as you when they do, they resemble Isaacus Angelus, whose usall guests did to exceed in abundance and quantity of provision, that they were bid to be nothing else but a mountain of wheat, a forest of wild beasts, a sea of fishes, and an Ocean of wine.

Thirdly,

Thirdly, others are so far delicacy, that like *Phalaris* that *Bell*
and they think this *weeche*, that is death. It is a *horrible* wide that
 is practised by many now a dayes, *as* *Lucas* says, they *force* *the*
poore that any *Barbers* *deat* *horrible* be *damned* *their* *lives* when they
use it. The *crucible* of *Penis* and *Banquet* seems to be dead with
 our *Forerunners*, whose *dishes* *of* *fool*, *number*, *price*, and *serving*
 was *inferiour* to our *lawce*, *to* *much* that *little* *then* *the* *rever-*
sion might *finde* the *whole* *company*, though they *suffer* the *poor* to
starve, who might be well *fed* with the *superfluity* *thereof*. *Tantum*
luxuries *perunt* *fundere* *malorum*.

Fourthly, much might be saved, out of what men spend lavishly in
Apparell and *Acquies*: For many spend so much in the *number*, *mat-*
ter, and *making* of their *Garmens*, that they have *little* left to be *li-*
berall *withall*. The *French* *proverb*, that *Silke* *outriches* the *fire* of the
Kitchen, is not more *tarte* then true. How many *ruffes* is *in* *silke* that
are *source* *able* to *pay* for *wool*? Yes, some can *carry* *whole* *Manners* upon
 their *backs*, *heads*, *feet*, and *fingers*, what *hospitality* then can be ex-
 pected from such?

Fifthly, much might be spared of what is lavishly spent in keeping
 of *Coaches*. As *Oh* the *fearfull* *Pride*, *Archeisme*, and *contempt* of *Gods*
Word, and want of *compassion* to *Christs* *poor* members; that is mani-
 fested in, and the sad account that men have to give *evn* for this ab-
 horrible excess. I dare say, many within these few years, have and
 do *keep* *Coaches*, who can remember the time, that they or their
Fathers would have been *glad* to be *kept* in an *Alms-house*. And who
 spend more in one year upon this *Lordly* vanity, then they do in *twen-*
ty years upon these *works* of *mercy*.

I know it is lawfull enough for many to keep them: but if they can
 afford to spend forty pounds a year in keeping of a Coach, meerly for
 pompe and pleasure, and cannot afford halfe so much to keep thousands
 from starving in these hard times, wherein not one in two all the land
 over, can get sufficient meat for their bellies, or cloaths to their
 backs, or fire in their houses if they have any; certainly they can ne-
 ver look to be *kept* in *Christs* *right* *hand*, and to heare that joyfull sen-
 tence, *Come ye blessed*, *March* 25.

CHAP. XLIII.

Sixthly, how much might be spared of what men vainly spend in
 keeping of *Horses*, *Hawkes*, and *Dogs*? when not a few, change their
 Ancestors liberality upon *Christs* members, into prodigality upon
 Beasts. When they will *kill* an *Horse* of *price*, in the *pursuit* of a *Hare*
 worth nothing. Or to be at *twenty* pounds a year charge in *Hawkes*, to
 catch a few *Partridges* not worth *so* many *shillings*: when the *poore* are
 not so many grown the better for their workshops.

Seventhly, how much of that which might be given to the *poore*,
 is wasted in the *vanity* *thereof*, when many spend as much in their
vain *word*, as their *honest* *Forerunners* spent in substantiall *hospita-*
lity: When an hundred pounds a year upon this *precious* *stink* will scarce

serve their turns, wares is now as dear as it hath been. Yeal have known a Knight and his company, in one day drink out five pounds sterling, in five ounces of Tobaccos; which I am sure had been better bestowed upon these charitable uses. The Knight's name was Hunt. The Apothecaries Name that sold it, was Bakon, at the Myer in Fleetstreet it was taken.

Again, hundreds there are, that will buy all the News Books, Declarations and Proclamations that come forth, (which since the beginning of our troubles, have amounted to no small sum,) and yet are so far from being bountiful to the poor, that by their good wills, they will neither pay debts nor duties. Others as bountiful and as good Christians as they, that can afford to give three pounds for a falling Band, five pounds for a Tulip, ten, twenty pounds for a yard of Lace: But will Christ take this well, and count them good Stewards? when he shall sit upon his Throne, and judge every man according to his deeds, *Matth. 25. 31. to the end.*

To these might be added the vast sums of money that are lavisht out without measure, in needles and unnecessary Buildings, and trimming of houses, as if the owners were to dwell for ever in this world; So many Walks and Galleries, Towers and Pyramides, such setting up, pulling down, transposing, transplacing, to make gay habitations, for the memory and honour of mens Names: So much yearly bestowed in costly furniture, with which their houses were well stuf and filled before; whereas multitudes of people, by reason of the late civil wars, are driven to wander about, as having no certain dwelling-place, yea no other house then the wide world, no other bed then the hard ground, and no other Canopy

then the wide Heaven. And so I might go on to many hundreds spent in Law-suits, for the satisfying of a self-will; so much spent in sports and needlesse Journeys, in Gaming and Revelling, in kindnesse to Friends and Neighbours, and many the like; Whereas they should be sparing in other things, that they might be the more bountifull in this duty; They spend where they should spare, and spare where God biddeth them spend: Yea, whereas the godly man spareth not onely from his superfluities, but even from very necessities, that he may have the more to spend in bounty and beneficence: These onely spare in the works of mercy, that they may have the more to spend upon their sinful Vanities. But as the niggard that soweth not, shall not reap; so the prodigal Worldling, that soweth onely to the flesh, shall of the flesh reap corruption; as it is Gal. 6:8.

Now for conclusion of this point, if Frugallity and saving, be so great an help to bounty and liberality; let it be our care to practice it; avoiding both the extremes, Prodigality on the one side, and Avarice on the other; for this (as all other vertues) is placed between two extremes, as the Planet Jupiter, between cold Saturn, and fiery Mars; Let it be used as a razor of all wicked and superfluous, and as a rule of all good and necessary expences; For that stock is like to last, that is neither hoarded up miserably, nor dealt out indiscreetly: We sow not the furrow by the sack full, but by the handfull; and the wise man knows, it is better looking through a poore Lettice-window, then through an Iron Grate. Let it quite shave off, all expences about Surfeiting and Drunkenness, Harlotry and Wantonness, with other debauched courses, which

which many amongst the *Heathens* have been ashamed of; and therefore should not be once named as *wrong Christians*; Eph. 5. 3.

Nomina sunt efflo, perit impenda fons.

And let it also moderate and diminish those excessive charges which too commonly men are at, about things lawful and commendable; because if men would so do, the poor would be richly provided for: As how much might be saved, how many millions of money every year; and how abundant might we be in works of mercy, and yet be never the poorer at the years end? Yea how would they praise God, and pray for their bountiful Benefactors? And how would God bless us in our souls, bodies, names, estates and posterities? As he hath abundantly promised in his Word.

CHAP. XLIV.

AND so much of the means enabling to this duty: Now of the ends we are to propound to our selves in the doing of it, wherein I will be brief.

Fourthly, As our Alms or Works of mercy, should flow from faith, obedience, charity, mercy, unfeigned love, &c. which are proper onely to true believers, and such as in Christ are first accepted; (because as a woman that abides without her Husband, all her fruit is but as an illegitimate birth; So until we be married to Christ, all our best works are as bastards; and no better then shining sins, or beautiful abominations, as the Apostle telleth us, Heb. 11. 6. Rom. 14. 23.) So our aim and end must be, the glory of God, the good of our brethren, who are refreshed with our Alms, the adorning of our Profession with these fruits of Piety, the edification of others by our good example, the stopping of the mouths of our Adversaries;

our own present good, both in respect of temporal and spiritual benefits, and the furthering and assisting of our eternal salvation; all which shew, that howsoever any man may give gifts out of natural pity; yet onely the Christian and godly man, can rightly perform this duty of Alms-deeds; for it is a good work, and there are none do good, but those that are good; neither is it possible that there should be good fruit, unless it spring from a good Tree: Charity and Pride do both feed the poor, the one to the praise and glory of God, the other to get praise and glory amongst men; in which Case God will not accept, but reject a mans bounty. As when one sent a Present to Alcibiades, he sent it back again, saying, He sendeth those Gifts ambitiously, and it is our ambition to refuse them. The Hypocrite aimeth chiefly at his own glory and good, either the obtaining of some worldly benefit, or the avoiding of some temporal or everlasting punishment; or finally, that he may satisfie Gods justice for his sins, make him beholding unto him, and merit at his hands everlasting happiness.

But the Christian doth these works of mercy with great humility, remembering that whatsoever he giveth to the poor for Gods sake, he hath first received it from God, with all other blessings which he enjoyeth: In which respect when he doth the most, he acknowledgeth that he doth far less then his duty, and that with much infirmity and weakness; and therefore in this regard he humbly confesseth that his Almes are sufficiently rewarded, if they be graciously pardoned; the which, as it maketh him to carry himself humbly before God, so also meekly and gently towards the poore.

And

Thankfulness the Art of Happiness. 69

And indeed our axes, saws, hammers and chisels, may as well and as justly rise up and boast, they have built our houses, and our pens receive the honor of our writings, as we attribute to our selves, the praise of any of our good actions. And it were as ridiculous so to do, as to give the Souldiers honor to his sword; For of him, and through him, and for him are all things: to whom be glory for ever, Amen. Rom. 11. 36.

If we have any thing that is good, God is the giver of it; if we do any thing well, he is the Author of it, Joh. 3. 2. Rom. 11. 36. 1 Cor. 4. 7. & 11. 23. We have not onely received our talents, but the improvement also is his meer bounty. Thou hast wrought all our works in us, saies the Prophet Isaiah, Chap. 26. ver. 12. We do good Works, but so much as is good in them, is not ours, but God's: We for these things, *magis Deo debitor est, quam Deus homini;* are rather debtors to God, then God to us. We cannot so much as give him *gratias*, thanks; unless he first give us *gratiam*, the grace of thankfulness. God gives not onely grace asked, but grace to ask: We cannot be patient under his hand, except his hand give us patience. God must infuse, before we can effuse. The springs of our hearts must be filled from that ocean, before we can derive drink to the thirst. For as the virtue attractive to draw Iron, is not in the Iron, but in the Adamant; so all our ability is of God, and nothing as our own can we challenge, save our defects and infirmities.

Whence that of Austin, Lord look not upon my Works, but upon thy Works which thou hast done in me, or by me; which indeed he does even to the amazement and astonishment of all that

that are wise and truly thankful: For (mark it well) first he gives us power to do well, and then he recompenceth and crowneth that work which we do well by his grace and bounty.

Bernard reports of *Pope Eugenius*, that meeting a poor, but honest Bishop, he secretly gave him certain jewels wherewith he might present him, as the custom was for such to do: So if God did not first furnish us with his graces and blessings, wee should have nothing wherewith to honor him, or do good to others. *Of thine own I give thee*, said *Justinian the Emperor*, borrowing it from the *Psalmist*, *1 Chron. 29. 14*. The use whercof before we leave it, would be this: First hope we for, but challenge not a reward for our well-doing: yet not for it self; but for what *Christ* hath done for, and by us.

Let this be the temper of our spirits, when we do any duty; Do we the work, give God the praise. To us the use of his gifts; to him the thanks and glory for ever. Yea having received all we have from him, and done all that we do by him; what madness and folly is it, not to refer the glory and praise of all to him, as the Apostle argues, *Rom. 11. 36*. to which he adds, as an injunction; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. 10. 31*.

O God, if we do any thing that is good, it is thine act, and not ours: Crown thine own work in us, and take thou the glory of thine own mercies.

God bestoweth upon us many indowments, to the end onely, that we should imploy them to his honor, and best advantage that gave them

us: For that he may be honored by our wisdom, riches, graces, is the onely end for which he gives us to be wise, rich, gracious, *Matth. 25. 27. 30. 1 Cor. 12. 7. & 14. 26. Rom. 12. 6. Ephes. 4. 11, 12.* Yea it is the onely end for which we were created, *Isa. 43. 2. 7.* & therefore it hath alwaies been the aim, end & mark which all the Saints have ever indeavoured to hit, though with several shafts; as the same beams are many, but the light one. For whereas the ignorant ascribe the effects and events of things to Fortune, the Atheist to Nature, the Superstitious to their Idols, the Politician to his plots, the Proud-man to his own power and parts, too many to second causes: in all these the Servants of God look higher, resolving all such effects to their first principle, *Digitus Dei, the finger of God*; ascribing to Him the praise, as I might abundantly shew from the Word, could I stand upon it: Yea, even *Titus the Emperor* when he was praised for a victory that he had got, made answer, *That it proceeded from God, who made his hands but the instruments to serve him*, as *Josephus* testifies. The Godly, as they do all by his power, so they refer all to his glory.

CHAP. XLV.

BUT the Worldling hath neither heart nor brain so to do, or once to cast an eye, or have the least aim at God's glory, even in their greatest undertakings; or whatever they either receive or do: but instead of giving glory to God, they take it to themselves, as *Herod* did, *Acts 12. 23.* ascribing the increase of their corn, wine and oil, their honors, successes, &c. either to the goodness and sharpness of their Wit and skill, or to the greatness of their industry, or of their power and

authority; ſaying with proud *Nebuchadnezzar*, Is not this great Babel which I have built, by the might of my power? &c. *Dan.* 4. 30. Have not I got all theſe goods, victories, preferments, &c. my ſelf, and by mine own wiſdom and providence, which the Prophet calls, ſacrificing to their own net, and burning incenſe unto their drag, *Hab.* 1. 16. Even as it ſared with the children of *Dan*, *Judges* 18. who aſcribed the honor of their ſucceſs to their Idols. Or as it ſared with *Israel*, God gave them ſheep and Oxen, and they offered them up to *Baal*: He gave them *Ear-rings* and *Jewels* for their own ornament, and they turned them to an Idol: Yea, poor ſilly ſouls, they are like *Swine*, that feed upon *Acorns*, without ever looking to the *Oake* from whence they fell. Or the *Horse* that drinks of the *Brook*, and never thinks of the *Spring*. *Chriſt* rains down *Mannah*, they gather it and eat it, and ſcarce ever think from whence they had it; at leaſt the thought of his bleſſings is out of their minds, as ſoon as the taſte is out of their mouths. As but one of thoſe Ten, that could liſt up their voices for cure of their *Leproſie*, return'd with thanks when they were cleanſed; ſo it is ten to one if any give glory to God: *Luck*, or *wit*, or *friend*, one thing or other ſtill lies in their way, and takes up *Chriſt's* glory, and the thanks ere it can come at him. *Customary* fruition hath made men ſcarce think themſelves beholding to God. But as he that having fed his body, and aſſwaged his hunger, and gives no thanks, ſteals his meat; ſo in all other things. In *viſible* benefiſts, not to ſee the *inviſible* giver, is great infidelity and blindneſs: and indeed, if any thing infallibly proves an hy-

pocrite,

perceive, it is when *base ends* are the first movers of good duties.

Now what I have spoken of good men in this point, I might shew of good *Angels* and *glorified Saints in Heaven*; yea of *Heavens* and *Idolaters*; yea I might add, that not to be thankful, nor to acknowledge what God our bountiful Benefactor, bestows upon, and does for us, is to fall short of the very *brave Boasts*: *The Ox knows no Owner but man*, and him he does acknowledg and love according to his capacity, *Isa. 1. 3.* And it's well known what strange things are recorded of *Lions, Dogs, Eagles*, yea, how oft shall we see a *Dog welcome home his Master*, with all possible expressions of love and thankfulness, when perhaps his *Wife* entertains him with *frowns and frowns*: And certainly, had *beasts* the like knowledge with us, of their *Maker*, they would worship and serve him better then do their Masters; but for proof of this enough. Though indeed, if the very worst of men did but know and consider how they should pleasure themselves in being humble and thankful, they would use all their possible endeavours to that end; As most pleasant it is to God, and most profitable to us, both for the procuring the good we want, and for the continuance of the good we have.

CHAP. XLVI.

INto the humble and thankful soul, that giveth him abundance of glory; his Spirit enters with abundance of Grace, sowing there, and there only, plenty of Grace, where he is assured to reap plenty of glory. But who will sow those barren Sands, where they are not only without all hope of a good Harvest, but are sure to loose their Seed and Labour?
And

And in common Equity, he that is unthankful for a little, is worthy of nothing; whereas thanks for one good turn, is the best introduction to another. *Holy David* was a man according to *Gods own heart*; and therefore he continually mixeth with his *Prayers, Praises*, and being of a *publike spirit*, he discovereth the secrets of this skill: As when he saith, *Let the people praise thee, O God, let all the people praise thee; then shall the earth bring forth her increase, and God, even our God shall give us his blessing, Psal. 67. 5, 6, 7.* When *Heaven and Earth* are friends, then *Summer and Winter, Seed-time and Harvest*, run on their race. When *God* was displeased, what was the effect? *Ye have sown much, and have reaped little.* Again, when *God* was pleased, mark the very day; *Far from that very day I will bless you, Hag. 2. 15. to 20.* Whensoever glory is given to *God on high*, peace & good will shall be bestowed on *men below*, *Luk. 2. 14. Psal. 84. 11, 12.* *Noah* gave a *Sacrifice of Praise* for his deliverance from the *Flood*; And *God*, being praised for that one deliverance, he perpetuateth his blessing, and promiseth an everlasting deliverance to the *World* from any more *Floods*.

Again, it is the only way to procure *Gods Blessing* upon our endeavours: It happened that *Bernard* one day made a curious and learned *Sermon*, for which he expected great applause, but received none: The next time he made a plain wholesome *Sermon*, and it was wonderfully affected, liked and commended. A friend of his noting it, askt him what might be the reason? Who answered, In the one I preached *Bernard*, in the other *Christ*; in the one I sought to win glory and praise to my self; in the other, the glory of *God*, and

and the *salvation of souls*, which received blessing from above, and that made the difference; yea, were there nothing good else in it, yet this were the way to gain true honor:

We cannot so much honour our selves, as by seeking to honour God: To seek a mans own glory, (says Solomon) is not glory, *Prov. 25. 25. 27.* but to seek Gods glory, is the greatest honour a man can do himself: For as Cicero said of *Julius Caesar*, That in extolling of dead Pompey, and erecting his Statues, he set up his own: So who are more venerably esteemed and spoken of, then such as are most tender of Gods glory, and least seeke their own. They are the Lord's own words to *Saul*, *They that honour me, I will honour; but they that despise me, shall be lightly esteemed.* 1 Sam. 2. 30: The way for a man to be esteemed the greatest, is to esteem himself the least. It is humility that makes us accepted both of God & Man; whereas the contrary makes us hated and abhorred of both: The Centurion did many excellent things, but he never did a Work so acceptable in the sight of Christ, as was his disclaiming his own Works. While Saul was little in his own eyes, God made him Head over the twelve Tribes of Israel, and gave him his Spirit; but when out of his Greatness he abused his Place and Gifts, God took both from him, and gave them to David, whom Saul least respected of all his Subjects, 1 Sam. 15. 17. 28. & 16. 14. Other proofs of such as he will honor, for honoring him you have Gen. 39. 21. Zeph. 3. 19, 20. Dan. 2. 19. to 50. as when *Nebuchadnezzar* sought his own honor, honor departed from him, and he was made like a Beast; but when he sought Gods honor, honor came to him again,

again, and he was made a King, *Day 4. 34. to the end. Before honour, goeth humility, Prov. 15. 33. But when pride cometh, then cometh shame, Prov. 11. 2.* And commonly great Works undertaken for ostentation, miss of their end, and turn to the Author's shame; nor have any less praise then they that most hunt after it.

It's true, the Lord sometimes gives wicked men even what in their thoughts they ask; as some desire riches onely, and God gives it them with a curse; some honor and dignity, and they have it, that their fall may be the greater; others fame and reputation (*as loving the praise of men more then the praise of God*) and these have many times what they aim at; they are extolled to the skies, and that shall be the reward of all the good that ever they do. Lastly, God's people make spiritual and eternal things, Grace and Glory, and God's favour their onely option, and they have their desire; yea not seldom, are riches and reputation super-added, though they seek them not; they seek onely God's glory on Earth; as for their own glory; they let that alone till they come to Heaven, knowing that he onely is happily famous, who is known and recorded there: True, he lives so well, that the praise of men (especially good men) will follow; but as I said before, so say I again, he wil not follow it, least to gain the shadow, he should lose the substance; as Absalom in seeking a Kingdom, lost himself.

CHAP. XLVII.

IT is a sad thing to consider, how many formal Christians gul themselves, in thinking that Christ will reward them, when they have done him no service: As for example, we find the Jews in the 58. of *Esay*, urging God with their fasting, (as

(as those Reprobates, Luke 13. alledge unto him their preaching in Christs Name, & casting out Devils) We have fasted (say they) and thou seest it not; we have afflicted our selves, and thou takest no notice thereof, they expect some great reward; but the Lord answers, Have ye fasted to me? No such matter; and therefore sends them away empty, ver. 25. to 29. And so will he say unto these (that perhaps do many good works for the matter of them) Have ye done these and these things in love, obedience, and thankfulness, unto me, and that in Christs Name, that my Name may be magnified, and my People won and edified? No, but in love to your own credit, profit, and such like carnal respects; and therefore look to it (as you love your own souls) for if in doing good, and discharging our places, we have served our selves, and sought our selves rather then God, when we come for his reward, (as Esau when he had brought the *Vinson*, came for the blessing, making himself as sure of it, as if he had had it, before he kneeled for it) Gods answer will be, Let him reward you whom you have served; Thou servedst thy self, reward thy self, if thou wilt; for I never reward any service but mine own: The Pharisaical giver, gives to himself, not to God; *Dat sibi non Damna*; He aims at his own praise, what reward can he look for, let him pay himself: But our Saviour, Mat. 6. makes the case so plain, that none can question it: Take heed (saith he) that ye do not your almes, that ye pray not, that ye fast not to be seen of men; otherwise, ye have no reward of your Father which is in heaven, ver. 1: and in ver. 23, 26: speaking of the Scribes and Pharisees, that did give their Alms, prayed and fasted to be seen

and

and praised of men; he saith affirmatively, That they had their reward: And that we might the rather be warned, he adds to it, *Verily, Verily, v. 8. 16* Yea, in the next Chapter he gives us several instances of such as shall at the last day knock at Heaven Gates, (as it were) and cry out, *Lord, Lord, open unto us, for by thy Name we have done many good things: To whom the Lords answer will be, Depart from me all ye workers of iniquity, I know you not whence ye are, ver. 22, 23.* And the reason of it is, *Civil mens good works, are as a meer Carcase without the soul, since Faith is wanting: Nor is it any excuse before God, to plead that the matter of the Work is good, when the end is not so; for which, see Isa. 66:3:*

Secondly, That the proud and unthankful shall lose the reward of all their performances, is not all; for as thankfulness and humility are the onely means to enrich us with God's blessings; so pride and unthankfulness is the onely way to make God withdraw and take from us both himself and his blessings, yea instead thereof to send his curse, and to crosse us in all we do, as may be proved plentifully: *When the people became murmurers, it displeased the Lord, and the Lord heard it; therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the Host, Numb. 11. 1, 2: Because the King of Assyria said, By the Power of mine Arm have I done it, and by my wisdom, for I am prudent; therefore (saith the Lord) I have removed the borders of the people, and have spoiled their treasures, and have pulled down the Inhabitants like a valiant man, Esay 10: 13: When Nebuchadnezzar and Herod took the praise of their greatness, wit, & worth, to themselves, which was due to God, you know what*

what came of it, *Deu. 4. Alt. 12, 21, 12, 23.* *Asa's* Crow, not content with her own likeness, went and borrowed a feather of every Bird, and then became so proud, that she scorned them all, which the Birds observing; they came and pluckt each one their feather back, and so left her naked. Even so does God deal with all proud and ingrateful persons.

Hanan, the Seer tells *Asa* King of *Judah*, Because thou hast rested upon the King of *Syria*, and hast not rested in the Lord thy God; therefore is the Host of the King of *Syria* escaped out of thy hand: adding thereto, The *Ethiopians* and the *Lubims*, were they not a great Host, with chariots and horsemen exceeding many? yet because thou didst rest upon the Lord, he delivered them into thine hand, *2 Chron. 16. 7, 8.* And again, being diseased in his feet, it is said, That he sought not to the Lord, but to the Physicians; and what follows? *Asa* slept with his Fathers, and dyed; his Physicians could do him no good without God; the same Chapter, ver. 12, 13.

CHAP. XLVIII.

Thankfulness for one benefit, inviteth another: but how worthy is he to perish in the next danger, that is not thankful for escaping the former? Ingratitude forfeits mercies, as Merchants do all to the King, by not payment of Custom, Because *Pharaoh* saith, the River is mine own: therefore God saith, I will dry up the River, *Ezek. 29. 3, 9, &c. Isa. 19. 5, 6.* *Tamberlain* having overcome *Bajazet*, asked him whether he had ever given God thanks for making him so great an Emperor? He confessed ingenuously, that he had never thought of it: To whom *Tamberlain* replied, That it was no merit so ingrateful a man should be made such a spectacle
of

20 I have said in the Act of Mappin
of misery. All which wise Solomon confirmeth,
Prov. 11. 28. and also Job, Chap. 31. ver. 24, 25, 28.
Gods glory to him is as the Crown to the King: Now
there is less danger in stealing any thing from
the King, then his Crown: for if men rob him of his
Tribute, or clip his Coyne, he may perhaps pardon it:
(though that were much, and he is not discreet
that will run the hazard.) But if they go about
to take his Crown from him; there is no hope of obtain-
ing pardon for that.

God is very bountiful in all other things; his
Wisdom he communicates, and his Justice he distributes;
and his Holiness he imparts, and his Mercy he bestows,
and his only Son he hath freely given, as Paul shew-
eth, 1 Cor. 1. 30, 31. But his Glory he will not give to
another, as himself speaks, Isa. 42. 8. And indeed
this is the main fruit and return that comes un-
to God from all his Works. This in the New Te-
stament is as the fat of the burnt-offering was in the
Old: and we know all the fat was the Lords, and he
that did eat that, was to be cut off from his people, Le-
vit. 3. 16. & 7. 25. If you will see it in an example,
look upon Herod; who in stead of giving the glo-
ry of his gifts unto God, took it to himself, and
was cut off from his people, by, or after a strange and
unheard of manner, Acts 12.

And thus we see by what hath been said, that
if pride, covetousness, hypocrisie, or any the like springs,
shall set the wheels of our hearts a moving, our Honey
will prove but gall, and our Wine, Vinegar; yea, if
these be the ends of our doing duties, such an end
will follow it, as we had better be without it, even such
a misery at the end, as will know no end of misery.

Rob

Let men therefore beware they rob not God of his glory, which he so much stands upon, least Satan by God's just permission, rob them of their souls; which they ought so much to stand upon.

Again secondly, if the Grace of God be the Fountain from which all our endowments flow, and that God may be honored by our gifts, is the only end of our enjoying them; let us not so much as share with God in squinting one eye at Gods, and another at our own honor. Yea if God will reward no Work, nor bless it with his Grace, unless it be intended to his glory: Let us direct all our thoughts, speeches, and actions to his glory, as he hath directed our Eternal Salvation thereunto: Let us make God the Alpha and Omega, the first and the last, of all our actions and endeavours; Let us add this to all our other gifts, that we give the glory of them to God: As what else should men propose for their end, then that glory which shall have no end? Yea let us with one unanimous voice say, He hath given us all the Grace and Happiness we have, and we wil give him all the possible thanks and honor we can; let it be our main request and daily prayer: Teach us, O Lord, to receive the benefit of thy merciful favours, and to return thee the thanks and the glory, and that for ever and ever. And so much of the Ends, which we are to propound to our selves in our beneficence; the *lets* and *impediments* follow;

CHAP. XLIX.

I Might mention many great lets and impediments, as Ignorance, Infidelity, Pride, Intemperance, self-love, hard heartedness, and other the likes

do much hinder mens bounty and liberality to the poor, as may partly appear by what I have already delivered; but nothing like Covetousness; yea name but Covetousness, and that includes all the rest. Covetousness is the Grave of all good; it makes the heart barren of all good inclinations; and it is a bad ground where no flower will grow.

It cannot be denyed, but enough hath been said in this and the *Poors Advocate*, to perswade any rational man, not onely that there is a necessity of this duty, but sufficient to enflame him with a desire of performing it, according to the utmost of his ability: But so it is, that the Covetous Miser is so far from being prevailed withall, that he will not come so near the same, as to give it the hearing.

Or suppose such an one should be so ingenuous as to hear it, there is no hope of prevailing with him: As what think you, when that rich man, *Mark 10 17.* &c. who ran after Christ, kneeled down to him, and was so inquisitive to know how he might attain eternal life; yea, who had from his youth squared his life according to Gods Law, insomuch that Christ loved him; Yet when he was admonished by our Saviour to sell all and give to the poor, and he should have Treasure in Heaven, he turned his back upon Christ, and went away very sorrowful, because he was marvellous rich. He had a good mind to Heaven in reversion; but for all that, he would not part with his Heaven, whereof he had present possession: Whence our Saviour so bewails the miserable condition and difficulty of such mens being saved, *v. 17. to 26.* And the Apostle the like, *Eph. 5. 5. 1 Cor. 6. 9, 10.* For if he that had so good affections, made conscience of
all

all his wayes, was so desirous to be saved, that *Christ* was taken with him; What hope of this Wretch that hath a *blackish, feared, and senseless Conscience*, that is past feeling, and never made scruple of any thing from his infancy? No, these solid Arguments, and strong inducements from *Gods Word*, will be so far from prevailing with him, that it is rare if he do not slight and scorn what hath been spoken. The covetous man knows no other God then his belly, and desires no other Heaven then his Coffers full of Angels.

Thirdly and lastly, admit the best that can be expected, *viz.* that he shall not only lend a listening ear to all that hath been said, but that it does also convince, and almost perswade him to become liberal; As I dare appeal to their own consciences that have hitherto heard what hath been alledged out of *Gods Word*, whether it hath not made their hearts burn within them; whether they have not been convinced, and with *Agrippa*, almost perswaded to become merciful. *Acts 26. 28.* Whether with *Pharaoh*, their spirits have not began to thaw a little, *Go, do sacrifice to your God in this Land*; yea in their judgements yeilded to all that hath been demanded them, and been ready to pray some *Moses* to pray for them: And yet harden and knit again, whereby all labour (like *Moses Message*, or the sweet words of *Paul*) is utterly lost. The covetous man, though he be convinced in his conscience, and doth resolve to be bountiful, yet no hope of his doing it; for his goodness is as a morning Cloud, and as a morning dew; it goeth away as the Lord once spake to *Ephraim and Judah*, *Hos 6. 4.*

Good thoughts to carnal & covetous hearts, are only as *Passengers*, not *Inhabitants*; they may make it a thorough-fare, but they can never settle or remain there: If at any time they melt with *Pharrah*, they suddenly knit again. Nor is there any heart made of *flesh*, that wil not at some time or other relent. Even *Plint* and *Marble* wil in some weather stand in drops. It is not onely recorded of *Pharrah*, that he did thus mele, and of *Agrippa*, that he was almost perswaded to become good; but the holy Ghost further testifies, that *Esa* wept; *Ahab* put on Sackcloth; that *Judas* repented, and restored; that *Felix* trembled; that *Pilate* took Christs part, and washt his hands in witness that he was free from the blood of that just man; that *Balaam* wisht to dye the death of the righteous; that *Herod* delighted in *Johns* Ministry: And yet we see that all came to nothing.

CHAP. L.

Good deeds flow from good men (such as know themselves deputed Stewards, not Independent Lords of their wealth) as naturally as springs out of Rocks: But with the covetous Cormorant it is far otherwise; as good perswade a Caniball, as the covetous to shew mercy: To wrest any good deeds out of the Dives's of these dayes, (though there be millions in the case of *Lazarus*) is far more hard then to wring *Verjuice* out of a Crab; yea, you may as wel press water out of a stone. We read 1 Sam. 25. that churlish *Laban* (*Nabal*) should say, though the difference bee so snial, that these two infamous Churls spel each other's Name backwards) when distressed *David* askt him victuals, he reviled him, when he should have relieved him. Nothing more cheape then good Words; these he might

might have given, and been never the poorer; but his foul mouth doth not onely deny, and give him nothing, but that which was worse then nothing, bad Language; So fares it with these Churls, when any David is driven to ask them Bread, they give him stones instead thereof; let them be moved by some one to give an Alms, or do some charitable deed, they cannot bear on that ear.

Or if this Wretch for his credit sake, does speak fair, *all his good deeds be onely good words*; and he may be answered *as that Beggar did the Bishop*, when instead of an Alms he gave him his blessing, That if his blessing had been worth a penny, he would not have been so bountifull. So that if every house were of his profession, *Charities Hand* would no longer hold up *Poverties head*.

Words from a dead man, and deeds of Charity from a covetous man, are both alike rare, and hard to come by. The Mountains are not more barren of fruit, then he of goodness; The Rocks are not so hard as his heart; he is a friend to none but himself; His Charity begins at home, and there it ends. To urge or perswade him to be liberal, is all one, as to intreat a Tyger to be tame and gentle, or a Wolf to be pittifull and mercifull.

There is such an antipathy between his heart, and one that is in distress, that he hath not the patience to hear a poor man speake, yea out of a desperate resolution to give him nothing, he wil not vouchsafe to look upon him, but turn his face or eyes another way, as though the poore man were such an eye-sore, as might not be endured. And this he does for fear of being infected with the contagion of the poor mans misery;

or lest it should cause a sympathy, and fellow-feeling of his calamity; or lest his *conscious eyes* should check his *churlish heart*, and put him in mind of his *barbarous inhumanity*.

But let all such be assured, that as they turn away their eyes from the poor in the day of their misery, so the Lord wil turn away his face from them in the day of their calamity: And as they have stopped their ears at the cry of the poor, so they themselves shall cry, and God will not bear them, as it is Prov. 21.13. And just it is, that as the unmerciful wil not hear others when they stand in need, so God should not regard them when they shal stand in need: Blessed are the merciful (saith our Saviour) but that stands not with his disposition; for the penny which comes out of his purse, is like a drop of blood drawn from his heart; and his reward shall be answerable:

The covetous man's heart is like his Chest, ever close shut, except it be to receive. He is sparing & niggardly in giving, but open handed to receive whatsoever is brought; like an Hog or Medler, he never does good to any til he be dead and rotten, He is like a Butlers earthen box, out of which nothing can be drawn til it be broken; Or some kinde of Vermine, which is of no use til uncased. He resembles a sponge that soaks up excessively; but til Death comes with his Iron grasp to squeeze him, he will not yeild one drop; Onely then some good comes of his Goods.

Indeed it is gteat pity the State does not by him, as Epaminondas did by such another, who having notice of a rich man that had no care of the poor, (but would answer them like churlish Nabal, Shall I give my meat and drink unto men whom I know not? Or like Cardan Doctor of Physick in Rome, who when Out-landish Schollars came to him, would an-

swer

swer them, *What have I to do with Forraigners? I am Cardan, I care for no man except he brings me money*) sent a poor man to him, and commanded him under great penalty to give him presently *six hundred Crowns*; who hearing it, came to *Epaminondas*, and asked him the cause thereof; Who replied, *This man is poor and honest; and thou who hast cruelly robbed the Commonweal:h, art rich*; and so compelled him to be liberal in spite of his teeth: Howbeit if they hanged him up (as *Arillus* a good King of this Land, did all oppressors of the poor, and distributed their Goods to those they had impoverished,) they did him no wrong: But for want of this, like *Horse-Leeches*, or a sort of *Vermis* too homely to name, that have no place for voidance of their excrements, being nevertheless very insatiable, they swell with sucking of blood, and so burst.

O the wretched and sad condition of a sordid, sensual self-lover, of a covetous miserly muck-worm, and the small hope there is of his being better!

The salvage creatures, as *Lions, Tygers, Bears, &c.* by Gods appointment and instinct, came to seek the *Ark*; men did not onely slight it, but scorned and scoffed at it. *Nebuchadnezzar* was more a Beast before he grazed in the Forrest, then while he did, or afterward.

The death of *Christ* darkned the Sun; shoke the earth, clave the Rocks, opened the Graves, and raised the dead; all could not put faith into the *Jews* hearts, brutish, yea even senseless Creatures, are more sensible then corrupted reason. And of all the rest of the *Jews*, the *Scribes and Pharisees* who were covetous, were the least sensible, because they did shut their eyes,

Thankfulness the Art of Happiness.

stop their ears, and barricado their hearts against all our Saviour did or said; which is just the case of these men.

All objects to a meditating *Solomon*, (a wise and holy Christian) are like wings, to reare and mount up his thoughts to Heaven. But these fit like sots, under the sound of Gods Word, and are not at all sensible, yea, though they feel his Ax at the root of their consciences, & be smitten with some remorse, yet they go on in sin: But what became of *Pharaoh* that would not hearken to *Moses*, though he came with a Message from God? Of the rich *Glutton*, that made no more reckoning of *Moses* and the Prophets? Of *Lot's sons in Law*, that counted their Fathers fore-warnings a meer mockage?

The Birds of the Ayre seem to be wiser then we; for when they know the Gin, they will avoid it: But we knowing the Devils illusions, yet wilfully run into them. Sin blinded *Sampson* so, that finding *Dallilah's* treachery three times, could not be warned, although he never found her true in any thing, *Judg. 16*. The case of all impenitent sinners, but especially of the covetous, as hereafter they will acknowledge when Hell Flames hath opened their eyes, which Covetousness hitherto hath blinded, and made meer Atheists; for they acknowledge no other God but *Mammon*: Every covetous man is a close Atheist, as thinking it weakness to believe, wisdom to profess any Religion: The Children of *Israel* would not believe *Samuel* before they saw a miracle, 1 *Sam. 12. 16*. &c. should the covetous man see as many miracles as *Moses* wrought before *Pharaoh*, he would be the same man stil, and a rare miracle it wil be if ever he be saved, as our Saviour shews, *Mar. 10. 25*.

Chap.

CHAP. LI.

AND so you have (in this, and the other two parts of the *Poor's Advocate*) the necessity, the matter, the manner, the nature, the kinds, the quantity, the subject, the object, the time or continuance, the means, the motives, the ends, the impediments, & the remedies of this most excellent Grace; or Christian Duty, so oft pressed, patterned, and commended in the Word. It remains onely that I should apply them; for I have more need to press the payment, then prove the Debt, though sure I am, it is from the foulness of mens stomachs, prevailing above the goodness of the food, if what hath been delivered, does not prove effectual. Wherefore in the first place, Hath God so strictly commanded it? And is there such a necessity of shewing mercy to the poor members of *Jesus Christ*? That there is no being saved without it, hath God therefore given us all, that we may impart some part thereof to others that want? Shall God have glory by it? Hath he promised to bless the merciful man in his *temporal, civil, spiritual, and eternal estate*? Is there no such way to grow rich, as by being bountiful to the poor? Is it the most certain and infallible way never to want? Is sparing in this case, the worst thrift? Will with-holding from the poor, bring a man to poverty? Shall we have the benefit of their prayers, and their loins to bless us? Is this the Way to obtain God's blessing upon our persons, whereby we shall be kept in perpetual safety, & delivered from the malicious practises of all our enemies? Will God hear us, and send us succor in all times of need (as we hear and pity the poor) and even
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make our beds when we are sick. Will what we have this way distributed, stand us in more stead at the *hour of Death, and Day of Judgement*, then all the Wealth in the World? Shall the merciful be rewarded with illumination and conversion? Will these Works of Mercy bring such joy and peace, confirm our hope, and sweeten all our afflictions? Are they evident signs of saving Graces? And do they assure us of our future reward, and fruition of *God's* presence hereafter? Is it the onely way to an honourable and honest repute and report, living and dead, procuring all love and respect from good and bad: Will *God* bless the merciful man with an happy match, & a godly off-spring? Shall what we give, be paid again unto our children, and posterity, with an addition of all other blessings, who otherwise shall not prosper, but be Vagabonds, and beg their bread. Is it a thing so pleasing to *God*, that he accounts what is given to them, as lent to him: And so acceptable to *Christ* (by reason of the near union that is between him, the poor and us, being but one mystical body, whereof he is the Head) that what we do to them, his members, he takes as done to himself; and will accordingly reward it, or plague the neglect thereof, both upon us & ours here, and our bodies and souls hereafter: Is it so, that what we disburse in this World, we shall receive again by Bill of Exchange in *Heaven*? And that it is not so much given, as laid up? insomuch that we may truly say, What we gave, that we have. If besides all this, *God* hath promised to reward a little mony, meat & clothes, with an infinite & Eternal Kingdom of glory, have the poor a true right

to it, as we have to the residue? Are we no less beholding to the poor, then they are to us? Would we (were it our case) think the contrary very unequal? (For if we look on the sufferings of others, as heavier then our own, this will beget thankfulness; if we look on the doings, gifts and graces of others, as better then our own, this will beget humility.) Shall they thereby be the better able to serve God in their several stations? Shall they have cause to pray for, and praise God for us? Will it stop our enemies mouths, and make them think the better of our Religion, and happily win them to imbrace the truth; at least, *seeing our good works, they will glorifie our Father which is in heaven?* Whereas the Poore shall onely have some outward relief and comfort thereby? Shall we fare the better for it in our souls, bodies, names, estates and posterities, with many the like which might be added for our encouragement to this duty? Then they should serve (as one would think) as so many effectual and strong arguments to move every *Christian* to the diligent and frequent doing of them.

Yea, by this time (as I hope) I have made some way in the Worldlings heart, to relish the relieving of the poor; at least it concerns men to urge and press these motives upon themselves, until they have compell'd their unwilling wils to resolve to interest themselves into so many promises and blessings, and to shun the danger of so many threats and judgements, as the neglect thereof will incur: As did we thus hide the Word of God in our hearts, and particularly apply these things to our Consciences, it would work
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this Grace in us all: Which otherwise will prove no other, then as a sweet harmony of Musick to a deaf man. It is not unknown to us, that *Nathan* wrought more upon *David* by a particular, private admonition, then all the *Lectures* of the Law could do for three quarters of a year together.

Yea, let but this be done, or indeed do but wel weigh what hath been said, and it will be sufficient to perswade any covetous *Nabal* alive (if he hath either heart or brain) or indeed any care of, or love to himself or his, to become as liberal as *Zachem* himself. However I doubt not but some will be so wise as to consider the premises, & thereupon to give as God in his Word enjoins; And that others will do the same, if it be but meerly out of self-love, for there cannot possibly be more rational or strong inducements, more rare & remarkable Benefits and Promises to any duty, then is propounded to this particular Grace. Wherefore if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy towards your selves or others, think of these things, accept of these blessings, rush not upon so many Curses, but break off your sins and former unmercifulness, by righteousness, and your iniquity by showing mercy towards the poor, *Dan. 4. 2.* Distribute to the necessities of the Saints, minister unto them of your Substance, like *Mary Magdalen*, *Joanna*, the wife of *Chusa*, and *Susanna*. And give your selves to Hospitality, *Rom. 12. 13.* *Luke 8. 2. 3.* Suffer not the naked to lodge without garment, and without covering in the cold, *Job 24. 7.* Yea, if thou dost but wel weigh what benefit it will bring to thee, by being bountiful to them, thou wilt be glad to meet with, and
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invite such an object, or opportunity of doing good, and be thankful for it; even as *Zerxes* the *Persian Monarch* said, when *Themistocles* came to him, being banished his own Countrey; *Let the Athenians send us more of such guests.* And indeed, if men will not be moved, nor drawn to good with the threefold cord, *inerrableness of Precepts; innumerable-ness of Examples; inestimableness of rewards,* (and yet here is more then a sevenfold Cord) no hope that any means should prevail with them, as *St. Austin* speaks: If *Othniel* be told what preferment he shall get for taking *Kiriath Sephar*, he will undertake that difficult task, *Josh. 15, 16, 17.* And if *David* does but hear what shall be done to the man that kills *Goliath*, he dares accept the challenge of that terrible Champion, *1 Sam. 17.* If *Moses* hath once respect unto the recompence of the reward, he will be content to suffer affliction with the People of God, *Heb. 6. 11, 25, 26.* And if the *Apostles* expect to receive some great thing of *Christ*, they will soon forsake all, and follow him, *Matth. 19, 27, 28.* We should therefore be forward to keep this Commandment of shewing mercy to the poor, since in the keeping of it, there is great reward, *Psal. 19, 11.*

CHAP. LII.

A Gain secondly, if Bounty be the best and surest way to Plenty; If such Gain comes by giving; If this be the onely way to have our Barns filled, and our Presses to burst with abundance; If by giving to the poor for *Christ's* sake, our riches shall encrease and multiply, like the *Widows handful of meal*, or those *Loaves and Fishes* in the Gospel, and that

that the more wee give, the more wee have: That liberallity will make a man lastingly rich, as having Gods Word that such shall never want: If we can no way be so liberal to our selves, as by giving to the poor, and in them to the possessor of all things; It should methinks make rich men of all others, put the same in practice, since they are all for gain, and looking after commodity; all for treasuring up, all for themselves, all for riches, it being their onely *summum bonum*, For no such way to encrease their Estates, or benefit themselves, can ever be found out; this wil do it above what they are able any other way, or what they were ever yet acquainted with: How then should it take with them? How should it not whet them on, and make them put the same in practice? For should you rich men plot and break your brains to study and contrive all the dayes of your lives how you may do your selves the greatest good, this is the onely way.

It is fabled of *Midas*, that whatsoever he touched, it was turned into Gold; but it may more truly be so said of the hand of Charity; for that turneth a Cup of cold Water into a never failing Mine of Gold: As thus; if we but sow the seed of our Beneficence, we shall not onely reap an earthly crop, but have also an heavenly harvest, which wil never fail us; it wil return unto us a double Harvest, the crop of all temporal and spiritual benefits in this life, and of everlasting blessedness in the life to come. This is the true *Philosophers Stone*, yea it exceeds by far, all that any report of it. For the Lord will repay and reward us, not onely with the true Treasure of spiritual

ritual graces, and eternal glory; but stooping to our infirmity, even multiply and pay us with our own money also, even with the coyn of worldly blessings, which is so currant among us. And what greater gain can be imagined, then to change Earth for Heaven, transitory trifles for eternal treasures, the bread of men for the bread of *Angels*; rotten rags for glorious robes, and a little drink, yea a cup of cold water (if the Well or River be our best Celler) for the Water of Life, which will infinitely delight and satisfie us, without glutting or satiety. Then is our *Saviours* words, *Luke 12.33.* worth harkening to of all rich men, where he saith; Give alms, provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. And indeed it being so, a man would think there needed no pressing, or perswading any to this duty, that have either grace or wit; for who does not wish well to himself and his? and yet no duty more neglected; insomuch that I can never enough admire the little Charity of most rich men in these daies, or pity their simplicity. For the want of Charity is the strongest conviction of folly that can be. Nor were it possible they should be so close-fisted, if they were not as barren of Wit, as they abound in wealth. As observe but the depth of such an one, he buies a Lease of seven years, with an Inheritance that is everlasting.

There can be nothing more strange in my judgment, then that covetous men, who are all for themselves, and for gain, should so neglect the greatest gain and interest, (with infallible security)

ry) that ever was heard of ! But Solomon gives the reason, *Prov. 17. 16.* for what he speaks there of a Fool, is more true of a Covetous & Uncharitable Rich man ; *He hath a price put into his hand, but he wants an heart to make use thereof.* As O the brave opportunities such have I to be happy, and to make their seed happy here, and much more hereafter, if they were wise, and did but truly love themselves, and their precious souls. Whereas now like fools and mad men, they will needs be more miserable then thousands that want those blessings, wherein they abound ; yet so foolish and mad are most rich men, as common experience does too well teach us : As, wil they not lend a man on his Bond for six in the hundred ? sooner then accept God's hundred for one, ensured on a Word so firm, that one *Lot* of it shal not perish in the general fire of heaven and earth, and how could this be ? were not these words of Christ, *Matth. 25. 41. to the end,* and the great day, together with the signs of God's love manifested on the Cross, a meer tale that is told, and of no concernment to us : But

CHAP. LIII.

THirdly, If with what measure we mete to the poor, it shall be measured to us again, as it fared with *Dives* touching *Lazarus*, *Luke 16. 20, 25.* If the sentence of Absolution or Condemnation at the day of judgment, shal be pronounced either for, or against us, according as we have performed or omitted these works of mercy ; to those and onely those who have fed the hungry, cloathed the naked, visited the sick, &c. Come yeo blessed, &c. And contrarily, to those that have not done
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these duties in relieving *Christ* members, according to their abilities, and the others necessities; *Depart ye cursed, into everlasting Fire, &c.* In what a case are all miserly and unmerciful muckworms? Yea what wil become of most rich men in these dayes, who being worth thousands, wil let the poor starve rather then relieve them with any considerable supply? I profess it is wonderful to me, that ever such sordid, self-lovers, can looke for, or expect to find the least mercy from *God* at the great Day of Retribution. Certainly they must needs think there wil be no such *Day of Judgement* as *Christ* speaks of, or that he is a notorious Lyar, and means not to be as good as his word; For if they do in the least believe either of these, yea if they did but come so near believing, as to grant such a thing may be, or it is possible, they could not be such careless, witless, and wicked foels, as to venture and hazard the salvation or damnation of their souls, upon the doubtful event of such a weighty business.

O my Brethren! bethink your selves (before your Glasses be run out) be perswaded, be perswaded to love your money less, and your selves and souls more. And do not lose your souls to save your silver; or if you do, you wil one day dearly rue it, I mean when you come in *Hell*: As let me ask your Consciences but this question, What would you give in those scorching flames to be delivered out of them, into *Abrahams bosom*, or the *Kingdom of Heaven*? Yea, what would you not give, if you then had it? Let *Nabal* be but ransomed out of *Hell*, he wil no longer be a *Churl*: Let *Dives* return from that fiery Lake, to
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his former riches, the sensible World shall admire his Charity. Let *Judas* be ransomed out of Hell, he wil no more betray his Master for money. Let *Esaú* find the same favour, he will never again sell his Birth-right. *Nabal* then would no longer oppress, *Achitophel* then wil be no longer a false-Counsellor, nor *Ahab* a bloody Tyrant. Finally, if all damned souls could but be admitted to come out of Hell, and get a promise of Heaven upon condition of extraordinary obedience for a thousand years, how precisely would they live? And how would they bestir themselves, that they might please God, having once tasted of those torments which now many are in doubt of, because no man ever saw Hell, that returned back to make the relation? yea, if the offer were but made to these Churls on their death-beds, when Conscience begins to accuse, God appears to be angry, and Satan is ready to seize upon their souls, they would then give all they have, had they ten thousand worlds, for a short reprieve, to the end they might have the like possibility; As certainly, when *Pharaoh* saw the Sea ready to swallow him, he was heartily sorry that ever he had wronged poor innocents, and oppressed God's own portion: How much more, when he felt the flames of Hell-fire about his ears? And the like of *Ahab*, touching *Naboth*, and all such covetous and cruel men. What gained *Laban*, and *Nabal*, or *Dives*, or that rich man in the Gospel, by heaping up Riches, and ingrossing all to themselves, when shortly after by their covetousness and cruelty, they both lost their Estates, and themselves? The foolish Virgins to save, or spare a
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a shilling, brought no Oyle; but when their *Lamps* were out, and the *Bridegroom* was come, what would they have given? Yea, what would they not have given for a little Oyle, and for entrance with the wife, into the *Wedding*? Such will one day be the case of all covetous men: Indeed at present none are wise but they; for they account poor honesty but a kind of simplicity; but then they will acknowledge themselves to have been of all fools, the greatest; nor deserve they any pity: Who pities that man's death, that having the Medicine by him which can help him, dyes and will not take it? If ever you see a drowning man refuse help, conclude him a wilful Murderer.

O my Brethren I look not for *Diavels* nor *Furies* to come out of Hell to warn you; since all this that I have said, and much more, is written for your learning and warning, lest it fare with you, as it did with the *Greeks of Constantinople*, who had store of Wealth; but because they would spare none to the reparation of the Walls, and maintenance of the Souldiers, they lost all to the *Turks*, which afterwards no money could recover. Or as it fared with *Hedelborough*, which was lost through the *Citizens Covetousness*; for being full of Gold and Silver, they would not pay the Souldiers that should have defended them, Though neither their folly nor loss was comparable to this of yours; For what is the Loss of Life or Country, to the loss of a man's Soul, and the *Kingdom of Heaven*. The covetous *Jews*, spoken of by *Josephus*, loved their money dearly; when being besieged, they did in gorge their Gold for all the night,

night, and seek it in their close Stooles the next morning: But nothing so wel as these Cormorants I am speaking of, who by covetousness and overmuch sparing, resolve to lose Life, Substance, Soul, Heaven, Salvation and all. O wretched, wicked and foolish generation!

CHAP. L LV.

Fourthly, If there needs no other ground of our last and heaviest doom, than, *Ye have not given, Ye have not visited*: If the main point which *Christ* wil scan at the day of Judgement, is the point of mercy. If he wil accuse the Wicked at the last day, not onely for taking the meat out of the poors mouths, or plucking their apparel off their backs; but for not feeding them, and putting cloaths upon their backs, as is evident by *Matth.* 25. and as I have made plain; then are all *Negative Christians* in an ill taking.

It is strange to see how many several ways men have to deceive themselves: One thinks it enough that he is of the *outward visible Church*, born of *Christian Parents*, hath been baptized, &c. Another so confidently hopes for *Salvation by Faith*, that he little regards honesty, or true dealing amongst men. Another sort flatter themselves with promises of mercy; as, *Christ suffered for all; God would have all to be saved; At what time soever a sinner repents, he shall be forgiven*, and the like; and with these they batten their own presumptuous confidence, be their lives never so licentious. Yea where is the man that wil not boast of his love to *Christ*? though they even hate all that any way resemble him; but
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of all others, such as live harmless Lives, and do no hurt, think it sufficient, and that it greatly matters not for doing good, so they do no evil. And in these conceits they go on to the end of their lives, without once questioning how they shal enter in at the straighe Gate. Their deceitful hearts serve them as *Isa* did *Sizera*, who flatteringly said to him, *Come in my Lord*, giving him Milk, and covering him with a Mantle, but withal, nailing his head to the ground. As see how the *Rich Glutton* flattered himself with hopes, until he was in Hel-flames: For notwithstanding he had denied poor *Lazarus* the very crumbs that fell from his Table, yet he could challenge *Abraham* for his Father, saying, *Father Abraham have mercy on me, &c.* *Luk. 16* But refused he was, because he had not the works, nor indeed the Faith of *Abraham*, though he might seem to profess and pretend it. And the like of those *Jews*, *John 8*. For they could boast to *Christ*, that *Abraham* was their Father; but he gave them a cutting Answer, *If ye were Abraham's Children, ye would do the works of Abraham, wor. 39*. Vainly do they speak of their love to *Christ*, who yet are wanting to his members. Neither can there be a truer argument of a godless person, then unmercifulness: If we know a man unmerciful, we may boldly say, He is ungodly, *John 3. 17*. The lack of Charity, is the conviction of Hypocrisie, *1 Cor. 13. 1, 2, &c.* The righteous is merciful; and giveth, *Psal. 37. 21, 22*. But the Wicked are so far from this, that they borrow, and pay not again. The Father of Mercies hath no Children but the merciful, *Math. 5. 7*. He that is not a feeling Member of others mis-

ries, is not of that *Mystical Body*, whereof *Christ* is the *Head*. It is not who is called a *Christian*, or who is baptized; for in that number we shall find a-bundance of *Hereticks*, no fewer *Hypocrites*, and innumerable *ungodly persons*; some not informed in their *Judgements*, the rest not reformed in their *lives*; Neither is it enough that we are civil honest men whom none can justly accuse; for we are commanded *1 Pet. 3. 11.* to *eschue evil*, and to do good; to *eschue evil*, is the first lesson of *Christianity*, but not all; to do good is the second, and greater half, *2 Tim. 2. 19.* *Let every one that calls on the Name of the Lord, depart from iniquity*; that is one step, but not high enough; We must also *do the will of our Father*, *John 7. 17.* *Every Tree that brings not forth good fruit*, (for all it brings forth no bad) *shall be cut down for the Fire*; And the *servant that doth not imploy and increase his Talent*, (for all he returns it safe and whole to his Master) *shall be bound hand and foot, and cast into utter darknes*, *Matth. 25. 30.*

Thou hast a servant who is neither Thiefe nor Drunkard, nor Swearer; no, none is able to tax him with any vice or unthriftiness; yet because he sits all day with his hand in his bosom, and does nothing, thou correctest him: Why what harm hath he done? Thou canst not charge him with any thing but his not doing of something, yet he deserves chastisement: So in this case there needs no more to prove thee wicked, and to make thee of the number of those *Goats* which shall be placed at *Christ's left hand*, and to whom he shall say, *Depart ye cursed*, then that thou hast not done these works of mercy, which are no less commanded, then the wickedst actions are forbidden. Good

Good deeds are such, that no man is saved for them, nor without them. Indeed *Faith* is the life of a Christian; but the breath whereby he is known to live, is *Charity*, *1 Cor.* 13. 3. *Faith doth justify, our works do testifie that we are justified*: Therefore justify thy *Faith*, that thy *Faith* may justify thee. There is much *Faith* talked of, but little faithfulness manifested; abundance of love, but not a spark of *Charity*, *Gal.* 5. 22. But let men pretend what they wil, he that hath *Grace*, or the love of *God* in his heart, wil shew it in *Works of mercy*, to the end, that *God* may be honored, and others won and edified thereby. *Blessed are the pure in heart, saith our Saviour, for they shall see God.* *Matth.* 5. 8. They must lead vertuous lives on *Earth*, that ever expect in *Heaven* to see the *Lord Jesus*. Now the inward disposition of the heart is outwardly ingraven in the life. *Show me thy faith by thy works,* sayes *James*, *Jam.* 2. 18. That is, by thy *active obedience*, which consisteth in doing *God's Commandments*; and *passive obedience*, in suffering his *Chastisements*. Though *Faith* be alone in *Justification*, yet not in the justified; as the *Eye*, though alone in seeing, yet not in him that seeth, but joined with the *Ears*, *Nose*, *Hands*, and many other members of the body.

Faith the *Queen of Graces*, hath her *Gentleman-Usher* before, and her *Servants* following after. If you see not *Repentance* go before *Faith*; nor *Works* attending on her: know that it is not she. There is a *zeal without knowledge*, and there is a *knowledge without zeal*; there is a *faith without obedience*, and there is an *obedience without faith*; there

is a love without fear, & there is a fear without love; & both are hypocrites. We are justified by faith, sayes Paul, Rom. 4. 3. We are justified by works, sayes James, Jam. 2. 21. St. James dealt with them that stood too much upon Faith without Works, S. Paul dealt with them that stood too much upon Works without Faith.

Wicked men, if we mark it, are all for extreams, and extreams onely bear rule in this World, because there is still but *one virtue for two vices*, which crouch so close beside her, that the natural man can scarce see her; as for instance, you shall ever see *Pride on the one side, Rusticity on the other side, and comeliness in the midst; Flattery on the one side, Malice on the other side, and Love in the midst. Diffidence on the one side, Presumption on the other side, and Faith in the midst. Superstition on the one side, Atheism on the other side, and Religion in the midst: Ignorance on the one side, Curiosity on the other side, and knowledge in the midst: Carefulness on the one side, Carelesness on the other side, and Diligence in the midst. Covetousness on the one side, Prodigality on the other side, and Frugallity in the midst.* But to these Virtues, or to keep the mean, Worldlings are always to seek, as hereafter they will be of a blessing.

Gods Servants are known by this, they square all their actions and intentions by the Rule of the Word, as knowing that if they do never so much to satisfie anothers Will, or their own, it avails nothing with God, if it be not done for God. Therefore David prayes, *Teach me O Lord, to do thy will, not my Will; for we need not be taught to do our own wills; every man can go to Hell without a Guide.* Now he that wil do Gods Will, and live by the direct Rule of his Word, must *repent and believe*

lieve the Gospel, *Mark 1.18.* that is, joyn with his faith in God's Promises, obedience to his Precepts; For Faith and Obedience are as inseparable as life and motion, the Sun and its light.

And albeit in our Justification, Christ saith, *Fiat tibi secundum fidem tuam*; be it unto thee according to thy Faith, *Matth 9.29.* Yet in our salvation, *Redditur unicuique secundum opera sua*; Every man shall be rewarded according to his works, *Matth. 16.27.* Neither wil Christ say when he shal sit upon his throne, Ye have believed, but you have done; Come ye blessed, *Matth. 25.35.* and in *Matth. 25. 21.* Well done good Servants; not wel known, nor wel spoken, nor wel purposed, but wel done: This is the perfect Rule, *Gal. 6.16.* And as many as walk according to this Rule, peace shall be upon them, and mercy, and upon the Israel of God. Again, it is not knowing, or hearing, or preaching, or casting out Devils in Christs Name, nor praying, Lord, Lord, &c. but he that doth his will; and when he hath done it, accounts himself an unprofitable servant; that shal be saved, *Luke 17.10.* And indeed, if men were not wilfully blind, and did not choose to follow the deceitfulness of their own hearts, rather then believe God's Word; It were impossible they should ever hope for mercy without filial Obedience, since the Scripture thoroughout continually calls for practice, as to ad some instances to the former. If you ask God who shall dwell in his holy Mountain, he saith, *The man which walketh uprightly, Psal. 15.2.* If ye ask Christ who shall enter into the Kingdom of heaven; he saith, Not they which cry, Lord, Lord, (though they cry twice Lord) but they which do
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the will of my Father, Mat. 7. 22. If you ask him again, How you may come to Heaven; he saith, Keep the Commandments, Luk. 18. 20. If you ask him again, Who are blessed? He saith, Blessed are they that hear the Word of God, and do it; here are none but doers. If you ask an Angel, who are blessed? he saith, Blessed are they which keep the words of this Book, Revel. 22. 7. Here are none but doers. If you ask David, Who are blessed? He saith, Blessed are they that keep judgement, and he that doth righteousness, Psal. 106. 3. & 103. 18. If you ask Solomon, Who are blessed? He saith, The man is blessed that keepeth God's Law, Prov. 29. 18. Here are none but doers. If you ask Esay, Who are blessed? He saith, He which doth this, is blessed, Esay 56. 2. If you ask St. James, Who are blessed? He saith, The doer of the Word is blessed in his deed, James 1. 25. Here is none but doers mentioned, Matth. 7, 21. Rom. 2, 13. So that blessedness and doing, go always together; For as the works that Christ did, bore witness that he was Christ, Joh. 10. 25. So the works that we do, must bear witness that we are Christians. And least any man should look to be blessed without obedience, as Christ calleth Love the greatest Commandment; so Solomon calleth Obedience the end of all; as though without obedience all were to no end, Eccles. 12. 13.

When God created the Trees in Paradise, Gen. 1. hee commanded them to bring forth fruit: So when he createth a lively faith in any one, he commandeth it to bring forth Works. And when our Saviour would prove himself to John, to be the true Messiah indeed; he said to his Disciples, Tell John what things

what things you have heard and seen, not only heard, but seen, *Matth. 11. 4.* So if we will prove our selves to be *Christ's Disciples* indeed, we must do that which may be seen, as well as heard. *John* was not onely called the *Voyce of a Cryer*, but a *Burning Lamp*, which might be seen.

James doth not say, Let me hear thy Faith; but let me see thy Faith: As the *Angels* put on the shape of men, that *Abraham* might see them; so Faith must put on Works, that the World may see it. The works which I do, says *Christ*, bear witness of me. And he alwayes linketh Faith and Repentance together; Repent and believe the Gospel, *Mark 1. 15.* Therefore that which *Christ* hath joined, let no man separate, *Mark 10. 9.*

I know the *Antinomians* preach another Gospel; but this is the old Orthodox & common received truth. They that in life wil yeild no obedience to the Law, shall in death have no benefit by the Gospel. And though the Law have no power to condemn us, yet it hath power to command us: *Lex datur ut gratia quereretur, Evangelium, ut Lex impleretur.* The Law sends us to *Christ* to be saved; and *Christ* sends us back again to the law to learn obedience. The former is plain; The Law is our School-Master to bring us to *Christ*, that we might be justified by faith, *Gal. 3. 24.* The other is as manifest; If thou wilt enter into life, keep the Commandments, *Matth. 19. 17.*

Let our Faith then be seen by our faithfulness, and our Love by our Charity: and think not to partake of what God hath promised, but by doing in some measure what he hath commanded. To conclude in a word; God's servants are known, by humility and charity

charity; the Devil's by pride and cruelty. Our Persons are justified by our Faith, our Faith is justified by our Charity, our Charity by Humility, and the actions of a Godly Life: And so much of the fourth Use.

CHAP. LV.

Fifthly, if we be but Stewards of what we have, and that our superfluities are really the Poores due: then let none object, (when told of their unmercifulness) *What I have is mine own*: Or, *May I not do as I list with mine own*; for it is neither their own, nor at their own disposing; their wealth is their Makers, and they must do with it as he in his Word enjoins them.

Nor does this argument alwayshold good in civil matters: 'Tis a rule in Law, No man may use his own right to the Common-wealths wrong, or damage. The Law provides, that a man shall not burn his own corn, nor his own house: That he shall not drown his own Land; nay, a man may not bind himself from marriage, or the manuring or tillage of his own Land, because it is against the good of the Common-wealth.

Wherefore flatter thy self no longer, but look to it: thou hast not two souls, that thou mightest hazard one of them. Lose not thy soul, to save thy purse; but shew mercy, if ever thou lookest to find any. And hear the poor, if ever thou wilt have God to hear thee: For he hath said it, (that will one day Audit the poor man's complaints, and thy Stewardships account) that no sin but unkindness to thy Saviour in his suffering members, shall be cast

Thankfulness the Art of Happiness.

cast into thy dish; to the feeding of the *needy*
ing worm of conscience.

Sixthly art thou but a Steward put in trust? and art thou to give an account unto God, how thou hast husbanded thy Master's Goods; and wilt this be the bill of particulars thou hast to give up? *Item, so much spent in pride, so much in lust, so much spent upon revenge, so much upon dice, drunkenness, drabs, and the like great sums all laid out upon thy self, in the pursuance of thy lust: But when it comes to a work of mercy, as. What have you done for God? What for Christ? What for the members of Christ? What for the advancement of Religion, or any pious work, or service. Item, nothing, or as good as nothing. Or thus, Item received strength, and laid out oppression: Item received riches, and laid out covetousness: received health, and laid out riot and drunkenness. Item received speech, and laid out swearing, cursing, lying: received sight, and laid out lusting; or perhaps, Item so many score pounds laid out in malice and suits of Law: so many hundreds in lusts and vanities, in feasting and foppery. So many thousands in building great houses: Item to the Poor in my Will to be paid at my death, forty shillings; to the Preacher for a funeral Oration to commend me, ten or twenty shillings: Item to beggars when they came to my door, or when I walked abroad, a few scraps that I knew not what else to do with, and sometimes a few Farthings: Item so much spent in excess and superfluitie, and so little in performing the works of mercy: so much laid out upon worldly vanities, & sinful pleasures; and so little for good*

good uses, especially for relieving Christ's poore members.

Will this Bill pass current, when God comes to cast it up? When thou hast laid out all for thy self, either in Apparel, or in Feasting, Drinking, &c. for thy self, self-credit, self-delight and content, even amounting to scores, hundreds, thousands; while for pious and charitable uses, there comes in here and there onely two-pences, three-pences, & such poor short reckonings, not worthy to be summed up. Oh miserable man! how wilt thou answer this before the Great, Just and Terrible Judge of all the World? And how wilt thou fare? If these accounts bee not mended in this life, thou wilt never have thy *Quietus est.* in the life to come. Methinks I could pity these men whom the World so adores, even with teares of blood, when I seriously consider their latter ends.

CHAP. LVI.

BUt seventhly, there is another sort worse then these, *viz.* Such as are not only strangers unto mercy, but are opposites & enemies to it, walking in a quite contrary way. These do not feed the poor, but they slay them; they do not clothe them, but they strip them; they make not any provision for them, but cast how utterly to ruine, and undo them; instead of healing them, they wound them; instead of relieving, they rob and oppress them; and instead of being to them any ease and comfort, they lay upon them heavy burthens and pressures. These *Hammans*, hanging is too good for them; for if all those shall be bid, *Depart ye cursed*.

sed, that have not given to *Christ's* poor members, What will become of thee that hast taken away from them? that hast beaten the poor to pieces, and ground their faces? that hast not onely eaten up the Vineyard, but keepest the spoil of the poor in thine house, as the *Prophet Isaiah* complains, *Isa.* 3. 14, 15. If the *Levite* bee so severely censured for not helping the distressed man, *Luke.* 10. 30. &c. What wil be thy portion and punishment, that hast rob'd him, and hast dealt with him as the cunning Fowler deals with the poore birds, who sets his lined ears of Corn, to catch them in an hard Frost, or great Snow, when they be ready to starve.

Dives did but deny to give his own, thou hast taken away other mens. Now if he (*saith Austin*) be tormented in endless flames, that gives not his own goods to them that need, that gives not meat to the hungry, clothes to the naked, that takes not the stranger into his house, that visits not his brethren when they are in prison, as it is *Math.* 25. 41. &c. What shall become of him that takes away other mens, that robs the poore, turns them out of their own houses, and casts them into prison? O remember I beseech you, if that *servant* in the Gospel was bound to an everlasting prison, that onely challenged his own debt, for that he had not pity on his fellow, as his Master had pity on him, whither shal they be cast that unjustly vex their neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety?

VWhen

When the Prophet that was slain by a Lyon (though an holy man) buies so dearly such a slight frailty, of a credulous mistaking : what shall become of hainous and presumptuous sinners ?

Christians should be like *Christ* : but how unlike to him are these men ? *Christ* made himself poor to make them rich : but they make many poor to make themselves rich : yea, they sink others eies into their heads with leanness, while their own eies start out with fatness : and to fill the other bag they will pare a poor man to the very bones.

Again, many men be unreprouable, and yet rejected : alas, what then shall become of our gluttony, drunkenness, pride, oppression, bribery, cozenages, adulteries, blasphemies, and of our selves for them ? If he shall have judgment without mercy that shews not mercy ; what shall become of subtraction and rapine, *Psal.* 109. 11. Do'st thou not know, that with what measure thou mete'st to others here, God will measure to thee again hereafter ? *Mat.* 7. 2. And were it not better then, to prevent a mischief before, then repent you did not when 'tis too late ? O that thou wouldst but fore-think, what thy Covetousness will one day cost thee. As how will it one day grieve these griping Ingrossers, and Oppressors ? when they shall receive a multiplicity of torments, according to the multiplicity of their cruel and unconscionable deeds ? and to the number also of their abused benefits. They will then wish, that they had not done so ill, nor fared so well upon earth ; that they might have fared less ill in Hell. For if for one sin at the first, God plagued a world of men ; how will he plague one man for a world of sin ?

Consider

Consider but these things, thou cruel and unmerciful rich man, and thou canst not choose but tremble. If then they be so terrible to hear, what will it be everlastingly to feel them? If so intolerable to be felt and endured, be accordingly careful, that thou mayest never feel nor endure them: Thou art taking a *Voyage to this Kingdom of darknesse*, and art near upon arriving; it were happy if thou wouldst return, before thou art at thy journeys end. And certainly, didst thou but know the place, and thy entertainment when thou comest there; thou wouldst be *bound for heaven*, *steer thy course thitherward*, and *fraught thy self accordingly*. You know, or may know, what a rich and brave place *Heaven* is; the *Payment* is of *Gold*, the *Walls* of *Jasper*, garnished with all manner of *precious stones*, the *Gates* of *Pearl*, &c. *Revel. 21. & 22. chap.* For I should but disparage it, by seeking to describe it. But

CHAP. LVII.

Eighthly, (that I may not be said to set in a Cloud) Is he that commanded thee (this easie, and not costly, but most gainful service in the World) thy *Heavenly Father*, *Maker* and *Preserver*, yea, thy *Saviour* and *Redeemer*? Is he thy *Lord* by a manifold Right? And thou his *Servant* by all manner of obligations? As, First, He is thy *Lord* by the Right of *Creation*, thou being his *Workmanship*, made by him. Secondly, By the Right of *Redemption*, being his *Purchase*, having bought and ransomed thee out of *Hell*, by his precious Blood, where else thou must have been, frying in flames to Eternity. Thirdly, Of *Preser-*
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vation,

Variou, Being kept, upheld, and maintained by him, (all we have, being at his cost.) Fourthly, Thou art his by *Vocation*, even of his Family, having admitted thee a Member of his visible Church. Fifthly, His also (if it be not thine own fault) by *Sanctification*, whereby he possesseth thee. Sixthly & lastly, He would have thee of his Court by *Glorification*, that he might crown thee. So that thou art every way his. Yea, he hath removed so many evils from thee, and conferred so many good things upon thee, that they are beyond thought or imagination; then certainly thou art of a sordid and base spirit, if thou deniest him so small a matter as the surplussage of thy Estate to the relief of his poor and distressed members; for were you loving children indeed, though there were no *Hell* to fear, nor *Heaven* to hope for; no torments to dread, no rewards to expect; yet you would obey your good and loving Father, and be the sorrowfullest creatures in the World, if yee have but once displeased him, onely for the meer love you bear towards him, and for the unspeakable love he hath shewed towards you: How much more in this case, when whatsoever we give to the poor, we give it not so much to them, as to ourselves, *Dan. 4. 27. Prov. 11. 17.*

CHAP. LVIII.

Ninthly, Is it so, that what we give here to *Christ's* poor members, we shall receive again in Heaven with ten thousand, thousand fold increase of God himself; What wise man then wil not disburse a good part of his Estate, even as much as he can well spare, this way; when it will

will bring in such benefit? Yea, one would think the more covetous men are, and the more they love their money, the more liberal and bountiful this should make them. Some love their money so well, that they would, if possible, carry it with them when they dye; If so, this is the only way: The onely means to have the fruit and benefit of our riches for ever, is to send them before us into our *Heavenly Countrey*, where we shall have our everlasting habitation: Nor can we carry any more of our Wealth with us, then what we thus lay out; for these earthly things are lost by *keeping*, and kept by *bestowing*. Neither can they and we long continue together, seeing either they will leave us in our life time, or we shall leave them at the hour of death, when all that we possess shall be left behind us, and that onely shal be our own, which we have sent before us. In which respect our riches are fitly compared unto *Seed*, which can no otherways be truly kept, then when we seem utterly to lose it; for if we keep it in our *Garners*, it will either be spent in the use, or in time must corrupt and perish; but if we cast it *into the ground*, where it seemeth to rot, and to be lost, it is the onely way to preserve and keepe it from losing & perishing. Give then that which you can no otherwise keep, that you may receive that which you can never loose; for to part with that which you cannot keepe, that you may get that you cannot loose, is a good bargain.

Again, What folly is it, saith *Chrysostom*, there to leave thy Wealth, whence thou art a departing, and not to send it before thee, whither thou art going. To leave & lose thy riches in thy Inn, &

the place of thy Pilgrimage, and not to transport it into thine own Country, and Mansion house, where thou art ever to reside; let thy Goods bee where thy Countrey is: Let us imitate herein wise *Travellers*, who being in a *strange* and dangerous *Countrey*, will not carry their Riches and Treasures about them, because they be then in danger by thieves and enemies, to be spoiled of them, hazarding also therewith the loss of their lives, but deliver them rather to the *Agents and Factors* of sufficient *Merchants*, dwelling in their own Countrey, that so taking from them *Bills of Exchange*, they may receive them at their coming home. The best means of transporting them thither is, to put thy money into the *Lords Treasury*, to deliver it unto the *poor*, who like *trusty Porters*, will carry it for us; whereas if we carry it our selves, it will like heavy burthens, binder our journey, & like the *Camels Bunch*, keepe us from entering into the straight Gate, whereas if the *poor* whom *God* hath appointed for this service, carry it for us, we shall avoid the trouble, and escape this danger.

Our Wealth can never do us so much good, as when it helps us in our way to *Heaven*, where there is no use of such transitory things, for there the valuation of Gold ceaseth, Riches are of no use there, and in *Hell* it was, a drop of water that the *Churl* wished for; not a Bag of Gold, nor a Lordship of many Acres, he had too large an Inheritance of them before: Wherefore ye rich men, yea all men to the utmost of your ability, do that good before death, which may do you good after death, as *Austin* speaks; put a good part of your Goods (even as much as you can wel spare from your own use,

use, and for the well furnishing of your Journey) into the hands of the poor, whom Christ hath appointed as his *Agents* and *Fathers*, and so it shall most surely be repaid, with infinite increase (here if we need it; however) having finished our Pilgrimage, and safely arrived at our heavenly home, when Death hath spoiled us of all the rest, we shall most richly be provided. And this is the right course to *make us friends of the arraigned Mammon*, unto which our *Saviour* persuadeth us, *Luke 16. 9.* This is to play the wise Stewards, that when by Death we are thrust out of our Stewardship, we having discreetly laid out our Master's Goods, may be joyfully received into those everlasting *Habitations*.

Nor will it so much grieve a good man (at the upshot of all) that he hath been a poor *Treasurer*, as joy him that he hath been a good *Steward*: Yea, it will be the sweetest and joyfuller saying that ever our ears did hear, when Christ shall say to us, as you heard before, *Come ye blessed of my Father, and inherit the Kingdom, &c.* This will far more rejoice thy soul, then it does now refresh the others body.

Again, Is there any place so safe as *Heaven*? where no thief comes, where no Plunderer comes, where no rust comes: Is there any place like that? Or can you put it into a better and safer hand, then into the hands of God himself? If then you wil lay it where you may be sure to have it forthcoming, put it into Gods hand, lay it up in *Heaven*. But if thou wilt not, or if contrariwise, thy only care is to hoard up Riches upon the earth, this does plainly shew, that this World is thy na-

tive home and Countrey, and that thou hast no right or inheritance in the *Heavenly Canaan*; As how is *Heaven* our Countrey, when as we will send none of our Wealth thither before us?

CHAP. LIX.

BUT many to save their purses, will object, that they are poor themselves, and have nothing to spare them when they want relief: And many of them speak more truly then they are aware; for though they abound with earthly Riches, yet are they bare and beggarly in respect of the chief riches, and spiritual Treasure; though they are rich in goods, yet are they poor in Grace; poor in Love towards God, and their Neighbours; poor in Faith and Obedience, and poor in Pity, Mercy and Compassion towards their Brethren, which makes them so niggardly and close handed, that they will part with nothing for their relief. They have not for the poor, a few scraps to preserve them from perishing with hunger; but they have enough for themselves to pamper their bellies, and with the Rich Glutton, to *sare deliciously every day*: They have enough to entertain their rich friends with superfluous pomp and plenty; and they, they will not leave to their own appetite, but press them with their importunity, to eat still more, when already they have eaten enough, and too much; but to the poore they will not allow some poor pittance to keep them from famishing. They who make no spare of their most costly Wines, but swallow them down themselves with great excess, and provoke, yea even compel others to drink of them unto drunkenness, will not give a little
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small drink to the poor members of *Jesus Christ*, to quench their thirst; they have not for the poor some worn and cast Apparel, to cover their nakedness, and keep their bodies from the injuries of Wind and Weather, but they have enough not onely for their own use, but also for pride and ostentation, their Chests full thrust with rich Clothing, and their Wardrobes thorowly furnished with gorgeous Garments, which serve for little other use, then to keepe shose from sloath and idleness; that keep them from moulding and Moth-eating: And whereas they have no course Clothes to cover naked *Christ*, they have costly Ornaments of *Aras* and *Tapastry*, for their walls. Finally, They have not a few pence to spare for the relieving of naked and hungry *Christ*, be hee in never so extream necessity; but they have many shillings and pounds to spend wastfully and riotously upon Dicing and Gaming, vain Sights, and obscene Stage-plays, and so upon all other sinful pleasures and worldly delights, which their carnal appetites can any way desire.

But what a fearful reckoning have these men to make at the day of Judgement, when they give in their accounts unto God? And with what indignation will *Christ* look upon them, who have thus meanly and basely regarded him. Then they will have the wit (or cause) to wish that they had not thus occasioned *Christ* to deal with them, as they have dealt with him and his. But *there is no perswading them to believe, that are ordained to perish.*

But say thou hast but a small pittance of this World's goods, and not such plenty or superfluity as is before spoken of, yet oughtest thou out of

that little thou hast, to spare somewhat to relieve those that are in extream necessity, either by selling what thou canst spare, or if thou hast nothing to sell, yet God commandeth thee, rather then thou shouldest neglect these Works of Mercy; to labour with thy hands, that thou mayest have to give unto him that needeth; *Ephes. 4.28.* And therefore excuse not thy neglect of this duty by saying that thou hast nothing for them, unless thou hast nothing to waste upon thy superfluous vanities, nothing to sell; unless thou art unable by thy honest labour, to earn thy living, and art thy self such an one, as needeth by others to be relieved: that the poorest are not exempted from this duty, we may see in the example of the poor Widow, who was so commended by our Saviour for casting into the Treasury her two mites, which was all her substance, *Mark 12.43.* In the Macedonians, who being themselves poor, gave even above their ability to the relief of those that were poorer, *2 Cor. 8.2.* In the Apostles, *Acts 3.6.* and in our Saviour Christ himself, who though he were so poore, that he lived upon what others out of their love and duty ministered unto him, as appears *Luke 8.3.* yet he himself gave Alms to those who were in greater want, as we may gather *John 12.6.8.*

Yea, if we did indeed rightly consider it, our small means should move us the rather to give, and the more carefully to exercise this Christian duty, since this is the means whereby being poor, we may become richer, as I have plentifully proved in the *Prevention of Poverty*, Chap. 30. which I may not stand to repeat. See *Prov. 3.9, 10, & 11. 24, 25. & 28.27. Psal. 112.3. Isa. 32. 8. Luke 6.38.*

2 Cor. 9. 6. Which Scriptures shew, that giving to the poor does not weaken, but much strengthen our Estates, and is so far from being the cause of our want and poverty, that it is the onely means to keep us from it, and bring to us plenty and abundance.

Besides, if having little we are content in obedience to God, to part with somewhat, we perform a duty the more acceptable to God, and in the day of Christ's appearing we shall be so much the more richly rewarded; and for the present, our Work will be so much the more commendable, as we may see, *Mark 12. 43.* 2 Cor. 8. 2.

Neither are we to imagine, that if we be careful in feeding Christ, that he will be careless in feeding us; that he will deny us meat, who hath given us his precious blood; that he will suffer us to want earthly riches, who hath provided for us heavenly riches. Let such more then heathenish diffidence, be far from us, who profess our selves to be of the Household of Faith. But rather let us believe God, *under hope, above hope*; that is, when in respect of humane means and second causes, we have cause to despaire, as *Abraham* in the case of a Child, when there was no possibility in Nature, nor probability in Reason.

CHAP. LX.

Obj. But there are many Richer by far then thee, who give as little as thou dost; therefore if they neglect to give, much more mayest thou, as thou supposest, and yet be excused.

To this I answer, If thou wilt do as others, or as the most and richest do, then woe unto thee, for the

the most and greatest go the broad way to destruction; or if thou wilt not live by Precepts, but by Examples, why dost thou then propound for thy pattern those who are carnal & covetous, and not rather the example of *our Saviour Christ*, and the holy men of *God*, whose bounty even out of their poverty, is for this very purpose retorded in the Scriptures.

But wil the Worldling say, I have a great Charge, and many Children, and therefore I must not give away my Goods to strangers; for the *Apostle* teacheth us, that *Parents must lay up for their Children*, and that he who neglecteth this duty, hath denied the Faith, and is worse then an Infidel, 1 Tim. 5. 8. Unto whom I answer with *Basil*; They who are miserable having Wife and Children, would not be liberal if they were without them. Again, Was not the *Gospel* written as wel to the married, as unmarried? To Parents, as wel as to those who have no Children? Thirdly, Didst thou desire Children of *God*? or did he give thee Children, that thou mightest make them a Plea and Priviledge to neglect his Commandments, and thy duty and love to *Christ*? Or maist thou not justly fear, if thou thus abusest the blessing of posterity, that *God* wil lessen their number, lighten thee of this Charge, and so take away thy excuse, by depriving thee of thy chiefest comfort? The which should be most just with *God* so to punish thee, seeing thou makest *Idols* of them, loving them better then *God* who gave them.

But thy Children are dear unto thee, and must be provided for; and reason good: Yet let thy *God* be dearer; and let them not make thee to neglect

glorify him who gave thee to thy self, and them unto thee; and hath provided all that thou enjoyest both for thee and them: Provide for them a competency or sufficiency; but deny not unto God of thy abundance and superfluity.

But I may answer thee in thine own words; *He that provideth not for his family, is worse then an Infidel.* If thou art a Believer, *Christ's Family* is thy Family, *Eph. 3. 15. Heb. 2. 11, 13, 14, 16, 17.* They are thy *Mother, Brethren and Sisters.* If we be members of one body, we should think the commodities of our Brethren pertain to our selves: Men do well to provide for their Wife and Babes, but not then when the present necessities of others cannot be supplied, without the same be lessened. How did they in the *second and fourth* of the *Acts*, provide for their Families, Wives and Children, when they sold their Houses and Lands, and gave away all the money? Were they worse then Infidels, because they were more careful to supply the present wants of the Saints, then to provide for themselves, Wives and Children, *2 Cor. 8. 14. Acts 4. 34, 35, 36, 37.* The Psalmist speaking of the wicked, says, *They leave their substance to their Babes, Psal. 17. 14.* They put Wife and Children into their Wills, but leave out Christ and his Children, because they love Wife and Children more then Christ. But let such know, *He that loveth Father or Mother more then me, is not worthy of me, Matth. 10. 37. Luke 10: 36, 37, 38.* If any man come to me, and hate not his Father and Mother, and Wife, and Children, yea and his own life also, he cannot be my Disciple, *Luke 14. 26.* And the Apostles could say, Behold, we have forsaken all, and followed thee, *Mat. 19. 27, 29. 2 Cor. 4. 18.* But

But lastly, let men leave to their Children never so great Estates, they shall be never the better for them; if they have not the blessing of God withal: And is it likely that he will bless unto them thine Estate, which is gotten and raked together by unjust keeping that which he hath enjoined thee to bestow; and by the utter neglect and contempt of his Commandment? Or that God will regard and feed thy Children, who hast neglected him, and suffered them to pine and perish for want of Relief? No, the onely means to obtain God's blessing upon thy self and thy posterity, is to obey his Commandments, to trust him upon his word, & to give liberally unto the poor; for the righteous man, who is merciful and lendeth, not onely himself, but his seed also is blessed, *Psal. 37:26* He doth not say, That his children shall live in a rich and pompous Estate; for so they may do, and yet with the rich Glutton, be everlastingly condemned; yea, they may be wasters and prodigals, who wil wickedly and riotously spend what thou hast as wickedly gotten and reserved; yea, it may be this Worldly Wealth which thou leavest them, may be the means of furthering and encreasing their everlasting ruine, and fearful condemnation: As how commonly does the leaving great Estates to children (which the rich Father minds not) make them so much the greater sinners, and to spend their dayes in pride, pleasure, idleness, uncleanness, envy, oppression, and in all excess of Wickedness? but that they shal have Gods blessing upon that which they enjoy, which whether it be less or more, wil make it sufficient, and so sanctified to their use, that

it shall be unto them a pledge of God's love, and a pawn or earnest-penny of their eternal salvation. Whereas if we will not so far forth trust God, as we would one another; if we will give nothing for God's and for Christ's sake, who have given us our selves, and all we have: just it is he should suffer us to beg our selves, and have our children beggars, permitting none to extend mercy towards them, as he hath peremptorily threatned, *Psalms*. 109. 10, to 17.

As without God's special Providence, Blessing, and gracious Guidance, thine and thine Estates is subject to such innumerable casualties, that out of the highest flow of plenty; they may easily be brought to as great an ebb of want and penury. They may be oppressed by those who are more mighty; or be defrauded by those that are more crafty; the States displeasure, or their own faultiness may turn them out of all: or in this cunning Age, wherein there are none more skilful to build strongly, then others are to undermine, and supplant: there may some crack or flaw be found in their Title; and so for want of words or letters to carry it, thy Children may be deprived of the benefit of thy care and providence. But if God take the care and charge over them, he is such a faithful and powerful Guardian and Protector, that none shall be able to wrest their portion and patrimony out of his hands.

CHAP. LXL

But admit wee were assured, that the goods which we spare from the relief of the poor, and leave to our children, should prosper with them, and make them great on the earth; yet were

were there no reason, why for this we should neglect these works of mercy: For why shouldst thou lovethy children better, then thine own person, and in providing for them, neglect thy self? Yea, why shouldst thou prefer their Wealth before thine own soul? and their flourishing Estate in the World, which is but momentary and mutable, before the fruition of those joys which are infinite and everlasting? What comfort wil it be unto thee, if for getting some trifles for thy posterity on Earth, thou hast lost *Heaven*? or to remember that thy children ruffle it out in worldly wealth, and superfluous abundance, when thou shalt be stripped of all, and want a drop of cold water to cool thy scorching heat.

But this is the case, (with which I will conclude:) First, the gain of giving is inestimable: *God* and *Christ*, who are owners of the whole World, hath promised we shall be repaid with the increase of an hundred fold here, and ten thousand, thousand fold in *Heaven*, and that our children and posterity shall reap the fruits of our benevolence. And

Secondly, The security is beyond all exceptions; for we have *God's* Word and Hand-writing for it, even express *Testimonies*, *Precepts*, and *Promises* out of both *Testaments*; who is so true of his word, that he never failed a tittle in the performance thereof, and also all-sufficient to perform: *Nihil promittit, & non reddit; fidelis ille factus est debitor, esto tu avarus exactor*, as *Austin* on *Psal.* 32. Only herein lyes the defect, in this *Atheistical* age, most men believe not that there is a *God*; or if so, they wil not, or dare not trust him so far as they would
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do a man whom they take to be able and honest. This must of necessity be the main and only reason why men are no more liberal to the poor: As for instance, If a man of Worship or Credit should speak or write to one of us, and wish us to disburse such, or such a sum of money to the poore about us, and he would take it as his own Debt, and not onely pay it us again, but take it as a great favour; We would willingly do it without any reluctancy, yea rather then fail, we would borrow it, though we had our selves many children; yea, there is no man when he sows his ground, thinks that it is lost and cast away, or so buried in the Earth, that he shal never see it more: No, he looks that that should bring him in a great deal more, and pay him with overplus, for all his cost; and this hope makes him prodigal of his Seed, so that it shal have as much by his good wil, as the ground can bear or bring forth: And does not this plainly prove, that we wil give credit to a man's Word or Bond; yea, that we wil trust the very ground it self, rather then take *God's* or *Christ's Bond*, or the *Bible-Security*? You know the place wel enough, where *God* hath given his *Bill* to you, for the re-payment of what you give to the poor, *Prov. 19. 17. He that giveth to the poor, lendeth to the Lord; and that which he hath given, he will repay him again.* Lo brethren, the bill of *God's* own hand (as I may call it) in which he hath both acknowledged the Debt, and promised payment. Be it known unto all men by this present promise, That I the *Lord God of Heaven & Earth*, do own and acknowledge my self to be indebted to every mercifull or liberal man, all those sums of
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money which he hath bestowed, or shal bestow in relieving the distressed, to be paid back unto him whensoever he shal demand it, (for a *Receit* or *Bill* that names no day of payment, binds to pay it at demand) and to this payment wel and truly to be paid, I bind my self firmly by this present promise, sent, sealed and delivered by *Solomon* my known *Secretary* or *Scribe*. So that not to give readily upon this consideration, is to proclaim the *Lord* an insufficient or a dishonest Pay-Master; either that we do not believe *God's* Promises, nor give that credit unto him on his Word, which we would give to a *Turk* or *Infidel* dwelling among us; or that we do not esteem the payment of his *spiritual Grace*, or *Heavenly Glory* (which together with pecuniary pay, is super-added) for current money, or of equal value to these transitory trifles, which we impart unto the poor; for if a man of any credit should promise for the laying out of an hundred pounds, that we should have Annuity of a hundred pounds a yeare, for term of life; how eagerly would we catch at such an offer, though the quick approach of Death might make us loosers by the bargain? But *God* promiseth, that if we wil lay out our money on these uses, wee shal have an hundred for one of these Earthly trifles, together with Spiritual, heavenly, & everlasting Treasures to boot, in the Life to come. So that it is undeniable, if we do not obey the Precept of *God* herein, we charge *God* with flat fallshood: For consider, *God* saith he wil repay it; thou saist, He wil not: He saith, That to give, is the onely vway to have, and to grow rich; yea, never to want, nor to have thy Children want;

want: Thou sayst, if I give so much, I shal never be rich, yea I shal be a Beggar. What is this, but to give God the Lie, and to make the excuse worse then the fault.

For shame then, let us acknowledge the sufficiency, and faithfulness of God: and go away assured, that he wil abundantly perform more then we can imagine, according to the riches of his grace, in *Iesus Christ*. Nor can we doubt, but God is as good a Debtor, as a giver; for if he freely give us wherewithal to lend, and grace to give, he wil much more pay us what we have lent, and give us because we have given: that is his Bounty, this his Justice. As what says Saint Paul? *God is not unrighteous, that he should forget your work, and labour of love, which ye shewed towards his Name; in that ye have ministered unto the Saints, and yet minister.* As if hee should say, that God were unrighteous, if he should do so, *Heb. 6.10.* Dost thou then love thy money? and wouldst thou have it increased? Deliver it not into the hands of men (saith Saint Austin) who wil rejoyce when they borrow, and mourn when they repay it: intreat, that they may receive; and calumniate when they should restore: who may be bankrupt and cannot, or deceitful and wil not pay; or who wil put thee off with many delays, and trouble thee with expecting, as they have formerly troubled thee with their importunity in borrowing. But if thou be a wise Usurer, chuse God and Christ for thy Debtors; who are owners of the whole world, and all-sufficient sureties (not subject to any casualties) and just beyond all exceptions, or comparison. *Nihil promittit & non reddit, fidelis ille factus est debitor, esto tu*

avarus exactor, as *Austin* on *Psalms* 32. And as the payment is most assured, so the gain is inestimable; so that we cannot lay up our wealth in a safer, or better hand: we cannot have a better *Debtor* then our *Maker*; nor a better *Bond* then the *Bible*, *Prov.* 19. 17. *Luk.* 6. 35.

CHAP. LXII.

BUt thou seest not this increase in thy worldly Estate by giving Alms, nor dost thou perceive, that it brings thee any such blessedness as hath been talked of.

Answer, This Objection makes me conclude, that thou art a Miser, and deservest not the name of an Alms-giver: or if so, let me add, that if thou believest no more then thou seest, why dost thou take upon thee the name of a *Christian*? who liveth by Faith, rather then by Sense: For by how many secret passages can *God* conveigh unto thee the reward of thy Alms-deeds? though he writeth no Supercription upon them, to certifie thee for what it is sent; it is sufficient that thou hast it, and that thou knowest that he sent it: As for the reasons which moved him to give these benefits unto thee, he wil acquaint thee with them more particularly when he shal cal thee to make up thy reckoning. Thou growest in thy stature from a Child unto a Man, and thou seest not thy growing, though thou perceivest that thou art grown: neither knowest thou the particular time, and means when, or whereby thou comest to this height: And thou knowest and acknowledgest, that thou art nourished by thy meat, though thou seest not the secret passages whereby it is carried from the Stomach to the several parts, nor canst tell

tell at what time, or by what food thou hast been chiefly nourished. Why then hast thou not the like faith? and much stronger in spiritual, then thou hast in respect of natural things? seeing they are much more secret and insensible; and when thou hast *God's* promise of reward, and seest it performed by his blessings multiplied upon thee, why dost thou doubt? or call them into question? or ascribe them to thy self, or other helps? seeing whatsoever the means are, they are of *God's* sending. Finally, if thou sayest, that thou seest no possibility of increasing thy wealth, by giving away a great part of it unto the poor; I answer, And what more reason hast thou by the collection of Sence? that thy seed which thou sowest should be multiplied, which thou castest away, and lettest to rot in the earth, unless thou hast learned it by experience: And is not *God's* Word a more infallible Teacher, and surer ground for thy faith to rest on: especially when thou art not without experience of the like increase, springing from the sowing of the seeds of thy beneficence.

To conclude this point, if thou doubtest of these promises of *God*, made unto those who relieve the poor; because thou seest not how, or when they are performed; why dost thou believe the Remission of thy sins? Salvation by *Christ*? and everlasting life? when as thou seest none of these, nor hast any other ground but *God's* promise, even as thou hast for the reward of thine Alms-deeds: And therefore if thou doubtest of the one, thou doubtest of the other: and were not the profession of thy faith, concerning those

Spiritual things good cheap ; but that it should cost thee as dear, as the giving of Alms: thou wouldst doubtless discover and proclaim thy infidelity there, as well as here; and plainly shew, that it was in meer formality and hypocrisie. Methinks our mistrust, or at least the smal confidence we have in what God speaks in his Word, especially touching temporals, is the greatest wonder in the world. And certainly if we cannot trust him for our bodies; how do we, or how can we trust him with our souls? which is the greater trust. But beloved, what I speak I speak not to all; for we have perswaded our selves better things of you, and such as accompany salvation, though we thus speak, *Heb. 6. 9.*

And so I have finished, what at first I promised; with an overplus in behalf of the Poor: But as *John* could onely Baptize with water; so I can but teach you with Words; and when God withhold his contemned Grace, *Paul* himself cannot move a soul.

If the *Holy Ghost* shall set it home to your hearts, that you may so meditate on what hath been spoken, and so practise what hath been prescribed; that God in *Christ* may be pacified, your sins by free grace pardoned, and your souls eternally saved: That while you are here, you may enjoy the peace of God which passeth all understanding, *Philip. 4. 7.* and when you depart hence, you may arrive at the Haven of all happiness in *Heaven*; where is fulness of joy, and pleasures for evermore, blessed and happy are yee, *Psal. 16. 11.* Which being my prayer and hope, I shall not onely take my work off the Loom, or turn my Pinnace into the Harbor; by making

waking a conclusion of this subject (as well considering, that those who are most insatiable in other things, will soonest be cloied with *Mannah*) but likewise take leave of the *Press*; and that for these Reasons:

First, according to my scantling I have said something (if not sufficient) in one or other of my *Six and thirty Pieces*, to each *soul seduced*, or *afflicted*.

Secondly, (which would by the *Reader* be considered :) As he *gathers that reads*; so he *spends that writes*: and who so spends ere he gathers, shall soon prove *Bankrupt*:

Thirdly, because the *Bow* that is alwaies bent; will soon grow *weak*, and *sluggish*.

Fourthly I have bestowed so many years, and taken so much pains in *gleaning ears of corn* with *Ruth*, *grinding at the Mill* with *Samson*; in *binding Sheaves*, *carrying to the Mill, Barn & Garner*; in *threshing*, *winnowing*, *garbling*, *kneading it into Paste*, making it into *Loaves*, and *baking it into Bread*, that so I might have fine *Manchet* to set before you, (my most welcome *Guests*) that (with *Martha*, in entertaining her *Saviour*) I have wearied my self. And the truth is, no money could have hired me to have taken the pains; had not an earnest desire and hope of the common good continually spurred me to go on. Only for this cause, and the great pleasure I have taken in the work or imploiment: I would not for a world have been debarred from it. This may seem a *Paradox*; but it is the immediate gift of *God*, (to those that he im-

ployes in such his service) thus to counterpoise their labour with more then answerable delight.

Now unto the King Everlasting, Immortal, Invisible; unto God onely Wise: be Honour and glory, for ever and ever, Amen, 1 Tim. 1. 17.

If you cannot remember all that I have said; yet at least remember what the Holy Ghost says in these ensuing places: Godliness is profitable for all things; and hath the promises both of this life, and of the life to come, 1 Tim. 4. 8. The Lyons do lack, and suffer hunger; but they that seek the Lord, shall want nothing that is good. Psalm 34. 9, 10. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about on every side. Psalm 32. 10. He that giveth to the poor, shall not lack. Prov. 28. 27. All things shall work together for the best, unto those that love God. Rom. 8. 28.

FINIS.

The sad and doleful Lamentation

of ORIGEN after his Fall: set up as a Sea-Mark to make others beware of doing the least Evil, that good (even the greatest good) may come of it.

BEing much affected with this Example of Origen, as deeming it exceeding rare, remarkable, & forcible to make others beware: I have much desired, that some Stationer would print it with some other small piece, for the common good; and thereupon I engaged first one, and after that another, who were to print Spira, that they would add this of Origen unto it, leaving my Copy with them; but neither of them kept their promise, because forsooth, that of Spira alone would sell for six pence, and both together for no more. A solid reason! while a little gain shall be more stood upon, then the glory of God, and good of Souls. Yet this is the worlds method, and as common, as cursed and barbarous. All which considered, none of them (I hope) can justly blame me for filling up the void pages of this sheet with that which may pleasure thousands. For I dare say, there is not one Reader of forty, that have formerly met with the same in any Author.



N the days of Severus lived Origen, a man famous for Learning, and in mental excellencies most rare and singular: he was bold and fervent under the reign of Severus, Maximinus, and Decius, in assisting, comforting, exhorting and cherishing the Martyrs that were imprisoned,

soned, with such danger of his own life, that had not God wonderfully protected him, he had bin stoned to death many times of the heathen multitude; for such great concourse of men and women went daily to his house to be catechised and instructed in the Christian Faith by him, that Souldiers were hired of purpose to defend the place where he taught them.

Again, such search sometimes was set for him, that neither shifting of place nor Countrey could hardly serve him. In which laborious travels and affairs of the Church, in teaching, writing, confuting, exhorting & expounding, he continued about fifty two years, unto the times of *Decius & Gallus*; divers and great persecutions he sustained; but especially under *Decius*, in his Body he sustained Bonds and Torments, Rackings with Bars of Iron, stinking and dark Dungeons, besides terrible threats of Death and Burning; all which he manfully and constantly suffered for Christ: Yet at length (like an Isickle) he that could endure the rough Northern wind of Persecution wel enough, melted with the heat of the Sun, (sweet Allurements and fair Promises of Satan and his Adherents; his own flesh also, proving a treacherous Solicitor:) For in the end, being brought by the Idolatrous Infidels to an Altar of theirs, he shamefully condescended to offer Incense thereupon, in manner as followeth, by his own Confession.

When (saith he) I sought to allure & win these Idolaters by cunning means to the knowledge of the Son of God, after much sisting they promised me (unhappy man!) that they would by crassy conveyances avoid the subtilty of Satan, and

and be baptized ; But being ignorant and unskillful in their divers cunning sleights , they (together with the Devil) undermined my simplicity, and Satan turning himself into an Angel of light, reasoned with me that same night, saying , *When thou art up in the Morning / go on and persuade them, and bring them unto God; and in case they demand ought of thee. so they will hearken and condescend unto thee, do what thou shalt think necessary; without staggering at all at the matter, to the end many may be saved.* And again, the Devil going before to prepare the way, whetted their Wits to devise mischief against me, silly Wretch, and sowed in their minds hypocrisie, dissimulation, and deceit. But I, O unhappy creature, skipping out of my Bed at the dawning of the day, could not finish my wonted Devotions, neither accomplish my usual prayer : But wishing that all men might be saved , and come to the knowledge of the Truth. I folded and wrapped my self in the snares of the Devil, I got me unto the wicked Assembly, I requir'd of them to perform the Covenant, made the night before ; and coming (as I thought) unto the Baptism; I (silly soul) not knowing of any thing, answered but in a word, and became reproachfully defamed. I spake without malice, yet felt I their inveterate and deadly spite ; for instantly the Devil raised an Assembly about me, who carried me to an Altar of theirs, where a foul filthy *Ethiopian* being appointed, this option or choice was offered unto me, namely; *Whether I would sacrifice to the Idols, or have my Body polluted with that foul and ugly Ethiopian.* In which strait, I having ever kept my Chastity undefiled, and much abhorring that filthy villany

villany to be done to my body, brake out into many moans, lamentations and cryes against both. Yet (O wretched man that I am) at length yeilded rather to sacrifice. Whereupon the Judge putting Incense into my hand, caused me to set it to the fire upon the Altar, for the which impiety I was delivered both from thar and Martyrdom. But upon my discharge, the Devil raised such an out-cry in the City, in pronouncing against me that just, and yet unjust sentence, *Origen hath sacrificed.*

Whereupon he was excommunicated out of the Church, and driven with shame and sorrow out of *Alexandria*; and going to *Jerusalem*, and being there among the Congregation, was requested by the Priests to make some Exhortation in the Church to the people; the which he refused to do for a great while, but at length being constrained through importunity, he rose up, and turning the booke as though he would have expounded some place of the Scripture, he hap'ned upon, & read onely the 16. verse of the 50. Psalm, where he found it thus written; *But God said unto the sinner, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant into thy mouth, seeing thou hatest instruction, and castest my Word behind thee?* Which being read, he shut the Book, and sate down weeping and wailing, the whole Congregation weeping and lamenting with him; he said unto the Church, *Wo is me; my Mother which brought me forth as an high and lofty Terret, yet suddenly I am turned down to the ground; as a fruitful Tree, yet quickly withered; as a burning Light, yet forthwith darkned; as a*
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running Fountain, yet by and by dried up. Wo is me that ever I was decked with all gifts and graces, and now seem pitifully to be deprived of all. The Lord hath made and ingrafted me a fruitful Vine, but instead of pleasant Clusters of Grapes, I brought forth pricking Thorns: Let the Well-springs of tears be stirred up, and let my Cheeks be watered; let them flow upon the earth, and moisten it; for that I am soaked in sin, and bound in mine iniquity, every creature sorroweth, and may well pity my case, for that I was wont heretofore to pour out my prayers unto God for them all; but now there is no salve for me: Where is he that went down from *Jerusalem* to *Jericho*, who also salved and cured him that was wounded of the Thieves? Whenas I went about to enlighten others, I darkned my self; when I endeavoured to bring others from death to life, I brought my self from life to death.

Oh blinded heart! how didst thou not remember? O foolish mind! how didst thou not bethink thy self? O witless brain! how didst thou not understand? O thou Sence of Understanding! Where didst thou sleep? But it was the Devil which provoked thee to slumber and sleep, and in the end to slay thy unhappy & wretched soul: He bound my power and might, and wounded me. I bewail sometime the fall of *Sampson*, but now have I saln far worse my self. I bewailed heretofore the fall of *Salomon*, yet now am I saln far worse my self. I have bewailed heretofore the estate of all sinners, yet now am I plunged worse then them all, *Sampson* had the hair of his head clipt off, but the Crown of Glory is saln off my head. *Sampson* lost the

the carnal eyes of his body, but my spiritual eyes are digged out : Even as he was severed from the *Israelites*, and held captive among *Idolaters*, so I have separated my self from the Church of God, and am joined with evil spirits. Alas! my Church liveth, yet am I a Widower. Alas! my Sons be alive, yet am I barren. Alas O Spirit which camest heretofore down upon me, why hast thou forsaken me? O thou Devil, what hast thou done unto me? O Satan, how hast thou wounded me? It was the wiliness of a Woman that brought *Sampson* to his confusion; but it was my own *Tongue* that brought me to this sinful Fall. Alas! every Creature rejoiceth, and I alone forsaken and sorrowful. Bewaile him that is bereaved of the Holy Ghost; bewail me that am thrust out of the Wedding-Chamber of Christ; bewail me that am tormented with the prick of Conscience; for now it becometh me to shed infinite tears for my great sin. Who knoweth whether the Lord wil have mercy upon me? Whether he will pity my fall? Whether he will be moved with my desolation? Whether he will have respect unto my humility, and incline his tender compassion towards me? Now let the Elders mourn, for that the staffe whereto they leaned is broken. Now let the young men mourn, for that their School-Master is slain. Now let the Virgins mourn, for that the advocate of Virginitie is defiled. Now let the Priests mourn, for that their Patron and Defender is shamefully false from the Faith. Assist me holy Spirit, and give me Grace to repent. Let the fountain of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily

worthily and throughly to repent: Why hast thou shut my mouth by the holy Prophet *David*? Am I the first that have sinned? Or am I the first that fell? Why hast thou forsaken me, and banished me from among the Saints; and astonied me to preach thy Laws? Saint *Peter* the Pillar of truth, after his fall, wiped away that bitter passion of forswearing his Master, with mournful teares, and was purged from the venom of the Serpent in a short time. Restore me again to my former health of salvation: O all ye which behold my wounds, tremble for fear, least God forsake you, and you fall into the like crime. O woe is me that I am severed from among the company of the blessed Assemblies: I have my death's wound: I see the Clouds in the Skye shadowing the Light from me, and the Sun hiding from me his bright beams. O Satan! What mischief hast thou wrought unto me? How hast thou pierced my breast with thy poisoned Dart? Thinkest thou that my rime will avail thee any thing at all? Thinkest thou to procure unto thy self ease and rest, whiles that I am grievously tormented? But how can I speak, whenas my Tongue is tyed? My lips dare not once move; my throat is dammed up; all my senses and instruments are polluted with iniquity. But I will proceed on; and first, I will fall to the ground on my bare knees, and make mine humble supplication unto all the faithful and blessed of God, both great and small, that they wil help me, silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God: O ye Saints and blessed of God, with waterish eyes, and wet cheeks soaked in dolour
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and pain. I beseech you to fall down before the Mercy-seat of God for me miserable sinner, who is me, that am compassed thus on every side, & shut up in my sin: The Lord hath made me an Angel, I have made my self a Devil: I was as as a skilful lawyer, yet am I overthrown by my unrighteous dealing: I was an heir of the Kingdom of God, but now am an inheritor of the Kingdom of the Devil: I am choaked with infamous doings; but who wil Minister Moisture unto the Temples of my Head? and who wil give streams of tears unto my Eyes, that I may bewail my self in this my sorrowful plight? O all ye my friends, tender my case, pity my person, in that I am dangerously wounded, in that I am a scorn to all men; for having trodden under foot the the Seal and Cognizance of my Profession, and joined in League with the Devil. In that I am rejected and cast away from the face of God; it is for my lewd life that I am thus polluted. I see the Spider over my seat building his Cobweb: There is no sorrow like to my sorrow; there is no affliction that exceedeth my affliction; there is no bitterness that passeth my bitterness; there is no lamentation more lamentable then mine? Neither is there any sin greater then my sin, for there is no salve for me. Where is that good Shepherd of Souls? I have broken my Vow I made in Baptism: Alas that ever I was Doctor, and now occupy not the room of a Disciple! Thou knowest, O Lord, that I fell against my Will: Who is able to signifie unto me, when again I shall be coupled, and made Companion of the Saints of God? O! I am not worthy to hear the Message of them that bring
such

such tidings; for the threats of the Prophets and Evangelists onely belong unto me. O the bosom of *Abraham*, the which I am deprived of? I am becom partaker with the Rich Man in his Condemnation, and scorching flames in the horrible pit? I am tormented with the prick of Conscience; I do fear the dreadful day of Judgment, for that I am damn'd for ever, I do fear the punishment, for that it is eternal. I will prostrate my self before the Threshold and Porches of the Church, that I may intreat all people both small and great, and will say unto them, Trample and tread me under foot, which am the foolish Salt, the unsavory Salt; tread me which have no taste nor relish of God: Wo is me that I fell most dangerously, and cannot rise again. Assist me, O Holy Syrit, and give me grace to repent, and wipe out of the Book of the Conscience, the Accusation printed against me: But thou, O Lord, think upon me, though I am of polluted lips, and have uttered lewd things with my Tongue; and accept thou Repentance, Affliction, and bitter tears, the dolour of my heart, and the heaviness of my soul; and have mercy upon me, and raise me up from out of the Mire of Corruption and Filth; for the puddle hath even choaked me up. Wo is me, that sometime was a Pearle glistering in the golden garland of Glory, but now thrown into the dust, and trodden in the mire of contempt? Wo is me, that the Salt of God now lieth on the Dunghil! O how many great streams of Lamentation and tears will wash away and purge mine humble heart? I will turn my talk to God: Why hast thou left me up, and
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cast me down? I had not committed this impiety, unless thou hadst withdrawn thy hand from me. David sinned too bad in thy sight, yet after his Repentance thou receivedst him to mercy: Grant that I may not become an habitation for Devils, but that I may trample under foot the Devil, which hath trod upon me. I have fallen and am bruised, there is no health in me. Why hast thou, O Lord, broken down my hedge and strong holds, The wilde Boar ran of the Wood hath destroyed me, and the wilde Beasts of the field hath eaten me up. Rid me, O Lord, from the roaring Lion, that the Bill of sin written against me may be blotted out; that I may cease from my Lamentation in the evening, and receive joy in the morning. Let my sackcloth be rent in sunder, and gird me with joy and gladness.

Thus in his bitter affliction, and grief of mind, he uttered these things passionately, and out of order.

FINIS.

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